

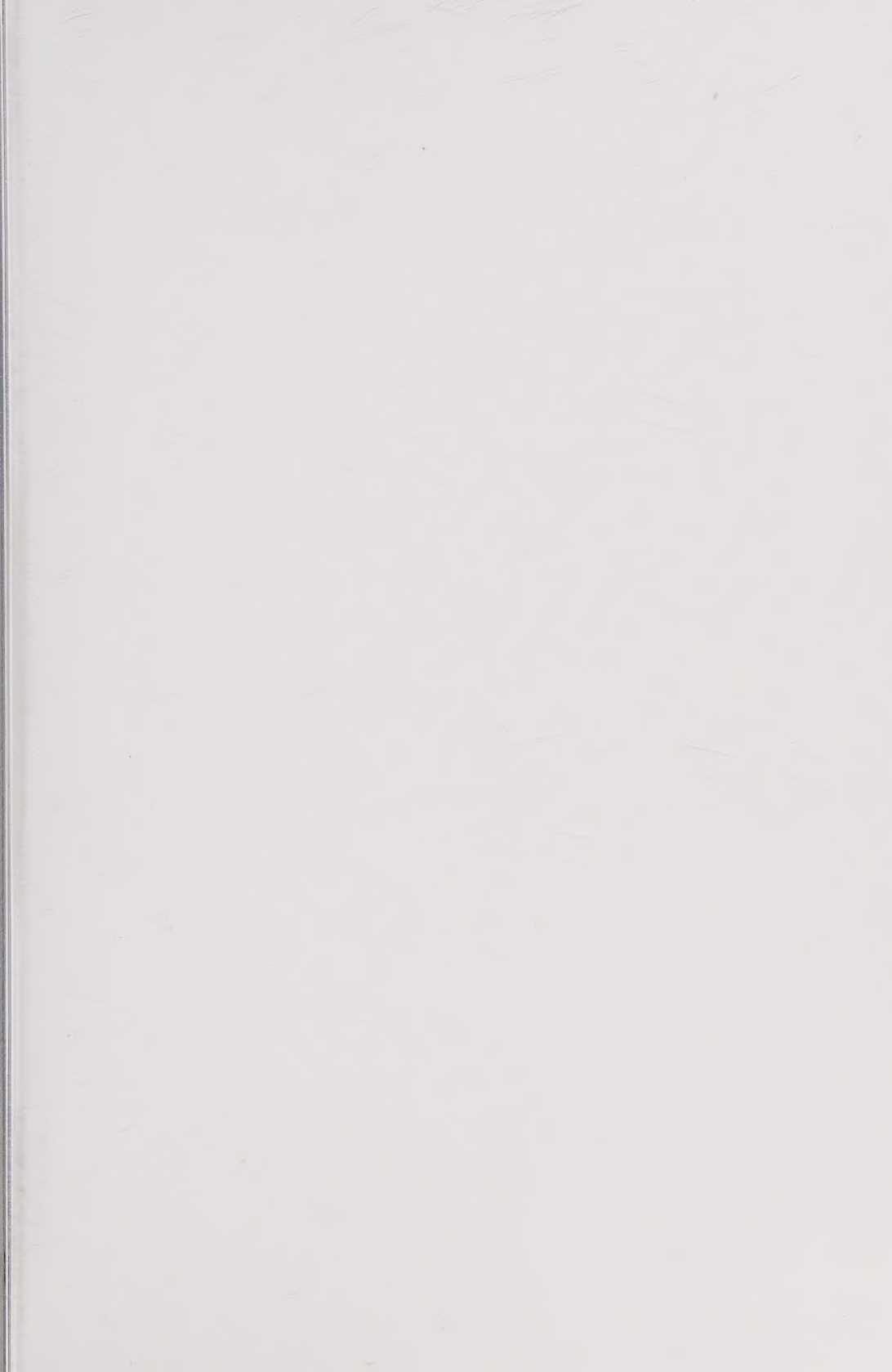
**Writings and  
Addresses of Austin  
Craig, Volume 1**



AUSTIN CRAIG



Digitized by the Internet Archive  
in 2025





## Writings and Addresses of Austin Craig, Volume 1

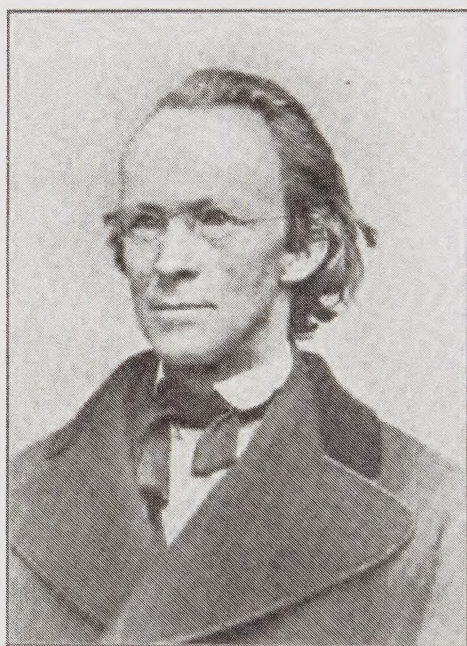
You are holding a reproduction of an original work that is in the public domain in the United States of America, and possibly other countries. You may freely copy and distribute this work as no entity (individual or corporate) has a copyright on the body of the work. This book may contain prior copyright references, and library stamps (as most of these works were scanned from library copies). These have been scanned and retained as part of the historical artifact.

This book may have occasional imperfections such as missing or blurred pages, poor pictures, errant marks, etc. that were either part of the original artifact, or were introduced by the scanning process. We believe this work is culturally important, and despite the imperfections, have elected to bring it back into print as part of our continuing commitment to the preservation of printed works worldwide. We appreciate your understanding of the imperfections in the preservation process, and hope you enjoy this valuable book.









AUSTIN CRAIG

Writings and Addresses  
of  
AUSTIN CRAIG

Edited by  
MARTYN SUMMERBELL,  
*President of Starkey Seminary*



THE  
CHRISTIAN PUBLISHING ASSOCIATION,  
Dayton, Ohio

EX 6777

C.1

V.1

Copyright, 1911, by  
THE CHRISTIAN PUBLISHING ASSOCIATION

Gift of Rev. J. C. Jones,  
to the Christian Publishing Association.

70.1000  
A.1000

Dayton, Ohio

*As we maintain no sectarian principles, so we wish to be distinguished by no sectarian name. We profess to be simply Christians. We do not claim to be better than other believers, nor do we wish to be understood as denying that all other believers are equally with ourselves Christians. We choose this name because it implies nothing sectarian, and because no other name used in the religious world can adequately describe us. By choosing this name we have desired to honor Him, "of whom the whole family in earth and heaven is named." (Ephesians 3: 15.)*

*—Extract from a letter of Austin Craig to the Saturday Evening Post of Philadelphia.*



## INTRODUCTION

**I**N 1908 "The Life and Letters of Austin Craig" was given to the world. It was a faithful and charming portraiture of a great soul, drawn by the facile and sympathetic pen of the late Mr. W. S. Harwood, whose loss we mourn.

The present volume, a companion to the former, seems needed to make the portraiture complete. In these "Writings" Dr. Craig speaks for himself. Here are gathered addresses and contributions to the press, dating from the beginning of the young minister's entrance upon his life work, and others following all the way to the close of his busy career. Here and there the editor has taken the liberty to remove passages that have been fully treated elsewhere, and so to avoid needless repetition; but no alteration has been made with the author's language. What appears is his very own. The impress is throughout that of the author's thoughtful and striking personality.

In these addresses the reader soon finds himself in the presence of a prophet, a message bearer of God. The lad felt the divine call while still a student in college, and no Amos or Isaiah was more responsive to the word. At once he left the class room to preach the Gospel, and we observe the evidence of his sincerity in that he delivered his first sermon to his friends and neighbors, assembled in his father's home. True, he later returned to his college, Lafayette, and took his

Master's degree, but this was incidental to his main business, which was the proclamation of religious truth.

And this prophet had a message. He read his Bible and believed it. He treasured its truths in his heart. His mind was receptive and reflective. Like John the Baptist he was much alone, for his pastoral work was mainly in rural churches. And so truth in its wider relations blossomed fruitfully in his soul. In consequence when he spoke he always had something to say that was well worth while. Of mere declamation, or attempt at rhetorical display he was ever impatient, both in himself or others, and his manner of speech was generally simple and direct; and yet, because he was a true prophet, and hence much of a poet,—though he lost no time matching rhymes and marking off iambs and anapests,—he would often lift his hearers into the empyrean of magnificent imagery. Such was particularly the case when he spoke without manuscript, and his fertile mind was free to follow its delightfully prolific suggestions.

But Dr. Craig held a representative position in the denomination known as Christian. He was licensed to preach, and afterward was ordained, by the New Jersey Christian Conference. When he went to Antioch College as professor and college chaplain, he was also pastor of the Christian church in Yellow Springs. When he was elected President of Antioch College the action was based upon the fact that he was the ripest scholar in the Christian Church. While he was always friendly with all denominations, and never permitted himself even in the heat of debate to speak disrespectfully of any, it is the fact that his fellowship was always

with his own people. As you follow his record you find him faithful in attendance upon their Conferences and General Conventions. During the last sixteen years of his life, for which all the rest seems to have been a happy preparation, he served as the First President of the Christian Biblical Institute, the school of the prophets of the Christians. As such a leader and representative he was continually engaged in expounding the principles of the Christians, or giving them practical applications. The testimony which he bore in all this time was such that the religious world, and especially that part of it which comprises his own people, cannot afford to have it forgotten. As an exemplification of the aims and thought of the Christians, "The Writings of Austin Craig" will long have a place on the tables of our Christian ministers.

A survey of these "Writings" discloses the earnest student, who is never content with borrowed opinions, and who delves for himself among original authorities, and follows up the meanings of words in Greek and Hebrew and rests only when he has turned up all their roots and cognate expressions.

And it is also very evident that Dr. Craig is a master of English prose. His sentences flow with the limpidness of a meadow brook. His expressions are clear because of the clarity of his thinking. He perpetrates no diplomatic circumlocutions, for he has nothing to hide. Always anxious to help others, he says just what he means, and with such directness that a child can understand. This spirit of helpfulness shows out clearly through such of these "Writings" as were produced in response to requests for information. Dr. Craig was continually receiving applications of this

character. Often he might have met them by sending lists of books and citations, which his questioner might look up for himself. Such however was not his way. Preferably he replied at length, taking sometimes half the night at the task, and sparing neither vitality nor time for the benefit of his friend.

And no man was ever more loyal to friendship. Himself one of the gentlest of men, a veritable John in his incarnation of the spirit of love, it took no more than a word that reflected on a friend to stir him to sudden flame. The writer vividly recalls an occasion when Dr. Craig was entertaining the usual large commencement company at his table in Stanfordville, and when a transient guest spoke slightly of a well-known minister, who happened to be absent. Instantly Dr. Craig sat bolt upright and brought knife and fork upon the table resoundingly, emphasizing his exclamation: "No man is welcome at this board who defames ————!" It was a flash of lightning which cleared the air of further personalities.

These "Writings" further indicate indubitably the author's calm and settled judgment. They extend over a period of almost forty years in public service. Not a few were penned when the writer, then a minister, was barely twenty years of age. And yet the positions taken at the first rarely require any revision. He thought so thoroughly and considerately that he planted himself upon fundamental principles, with the result that his earlier and later views are the same. Let it be remembered that when our young student began to write and preach, the country was ablaze with the "Millerite" excitement. East and west entire churches with their ministers adopted the contention of William

Miller that the world was to end in 1843. Several of the prominent denominations had half their ministers repeating Miller's arguments. Among these were several of the leading ministers of the Christians, some of whom went never to return. Our student listened to all this controversy and reached his own conclusion. He decided that Mr. Miller was astray 150 years in his chronology. But even more than this, he reached the conviction that God had a purpose in the establishment in America of a government by the people, which the speedy end of the world would completely overthrow. It was an unpopular view at that time, but Mr. Craig took his own ground regardless of what others might say or do. Similarly his views of the Christian's trust in Scripture, and in the Son of God, and in the value of the Christian name and fellowship, were equally secure. As he declared these at the first, so he abides with them to the end.

It was a great man whom God gave to be with us for a season, a man of the sweetest and gentlest nature, and yet of far-sighted and well-balanced vision. The influence which he wrought in the church, both within and without his own denomination, continues and will continue through the passing years.

MARTYN SUMMERBELL.

Lakemont, N. Y., August 18, 1911.



## CONTENTS

<i>Chapter</i>	<i>Page</i>
ILLUSTRATIONS .....	15
I. BEGINNINGS .....	17
II. A VISIT TO BETHLEHEM .....	27
III. WE WOULD SEE JESUS .....	46
IV. THE MAN CHRIST JESUS .....	53
V. THE SPHERE OF MARY .....	59
VI. INSPIRATION .....	80
VII. THE CHURCH THE MEDIUM .....	89
VIII. MARKS OF THE TRUE CHURCH .....	115
IX. UNITY AND FAITH OF THE CHRISTIAN CHURCH .....	136
X. THE NAME CHRISTIAN .....	162
XI. THE LORD'S PRAYER .....	197
XII. THE EVANGELICAL ALLIANCE .....	203
XIII. GOD'S SAVING POWER IN THE GOSPEL ....	217
XIV. HOW CONVERSION COMES .....	235
XV. GETTING RELIGION .....	246
XVI. THE UNION OF WEAK CHURCHES .....	260
XVII. THE TRUE AMERICAN CITIZEN .....	270
XVIII. CONCERNING BELIEFS .....	281
XIX. EATING CHRIST'S FLESH AND DRINKING HIS BLOOD .....	305
XX. WHAT DO YE MORE THAN OTHERS ....	319
XXI. THE GREAT ENEMY .....	334
XXII. IN THE MIDST OF MY MEDITATION .....	354
XXIII. ON LANGUAGE .....	387
XXIV. MUCH IN LITTLE .....	400



## ILLUSTRATIONS

AUSTIN CRAIG .....	Facing Title Page
THE PEAPACK VALLEY, THE SCENE OF DR. CRAIG'S EARLY HOME .....	59
AUSTIN CRAIG BEGINNING HIS MINISTRY.....	89
DR. CRAIG'S MANUSCRIPT OF THE LORD'S PRAYER REPRODUCED IN FACSIMILE .....	198
AUSTIN CRAIG AS HE WAS AT ANTIOCH COLLEGE....	235
THE CHRISTIAN TABERNACLE AT CRAIGVILLE, MASS., THE PLACE NAMED AFTER DR. CRAIG .....	281
AUSTIN CRAIG AS HE WAS WHEN HE ACCEPTED CHARGE OF THE CHRISTIAN BIBLICAL INSTITUTE	305
THE WHITE CHURCH,—FIRST CHRISTIAN CHURCH, —OF NEW BEDFORD, MASS. ....	387



## I

### BEGINNINGS

**I**F ONLY two books of the sacred sixty-six could be mine, I would choose the Gospel according to John and the Book of Genesis. The one would show the hand of the Creator; the other, the bosom of the Father. The two books are alike in that they both begin "In the beginning". But the beginnings are not the same. Genesis begins where Creation and nature began, but John begins with that which was "with God" and "was God". "The beginning" in John witnessed the generation of the Only Begotten, by whom all things had their genesis, and in whom man rises above nature into the Sonship and Life of God. John reveals God beginning; Genesis shows nature begun. Theology finds her deep mystery there in John, while in Genesis she finds her elementary principles. In a word, John shows *fulfillment*, Genesis *foundations*.

Genesis shows us the foundations, not of religion only, but also of society, science and history. The very beginnings of history are in those genealogies and biographies of the providential and representative men who became founders of nations and princes of God. How profoundly instructive, universally interesting and profitable those Bible lives! Of Holy Scripture how large a portion, in matter and form, is "history"! Why not? Is not theology as high as God, as broad as the world and as deep as the human heart? It

finds its natural allies in history, and scientific metaphysics. Fruitful unions of these tend to form prophet statesmen,—men like Moses, Isaiah, Paul,—transformers of secular society into the kingdom of God. The true politics this, such as must outlast all the monarchies and all the democracies of the world! How full of political wisdom is the Bible, if our statesmen would but study it! And social science too finds its master-key in the Bible. Let not the sociologist overlook those beginnings in Genesis. The substance of world history is the eternal warfare between good and evil. Next to the Unseen Powers the important factors in history are the inborn characteristics of the great races of mankind. Man's triune nature of spirit, soul and body seems set before us in God's ancient object lesson of the three sons of Noah. The tenth chapter of Genesis will show us that Shem, and Japheth, and Ham stand not only for individual human persons, but also collectively for the three great races of nations which sprung from those persons, the Shemitic, the Hamitic and the Japhetic families of nations and languages, whose dispersions and developments and conflicts and blendings give us the threefold cord by which human history is bound together in unity. The student of Genesis will note the race characteristics of those three main branches of mankind, the Shemitic, the Hamitic and Japhetic peoples. These three branches were subdivided into seventy nations, whose names are given in the tenth chapter of Genesis.

To identify these nations under their later names; to determine their geographical localities, temporary or final; and to trace the secular course of their history has been the study of historians from the days of Her-

odotus down to our own time. The march of empire, or the progress of civilization, may fill the eye of the worldly historian; but to the sacred seers man is far more than soldier or citizen. He is a being of divine origin and immortal destinies, a nature made in the image of God, ruined by his own transgression, but redeemed by the grace of his Creator.

Fragmentary as these sixty-six books may seem when viewed in relation to many a physical or secular question, how gloriously complete we find them in their revelation of the heart secrets of the Heavenly Father, and of the bosom life, both good and evil, of humanity! Genesis exhibits to us the spiritual weapons of man's earliest triumphs over the old world-wide idolatry, and all her spawn of materialisms, sensualisms, schisms and despotisms. In an age when heathenism possessed all the thrones of the world, Genesis trumpeted forth the first notes of the everlasting Gospel by proclaiming one God for the one human family,—the very foundation principle of true religion, of progressive society, and of comprehensive science; for even science finds foundations in the unity of the universe, and the universal laws of the Eternal One. And though science herself knows only the motions of His fingers, reason discerns that all this outward universe, in its complex wholeness and great results, must correspond to that One Unseen Spirit, whose love gave all things their being, and whose eternal purpose is the key to the mystery of the heavens and the earth. Let Science continue to watch the movements of the Divine fingers, that the human hand may itself learn to move in the orbits of omnipotence; and let prophecy lift her ear to the words of His lips,

that the human heart may find the bliss of sonship of God!

We recognize no real conflict between science and religion. Both are of the one God; Genesis lays the foundations of both; and he who penned this divine book of the "beginning" knew how to use both seership and science for the welfare of the people. Good were it for religion if she were more scientific; happy for science if her devotees always had faith.

Genesis plants the seed principle moreover of all our higher philosophy and philanthropy by affirming the family unity of all the children of men. Give the book of Genesis to the philosophers as well as to the little children. Would that both might read it together! Christ's apostle to Europe was quoting Genesis to the philosophers of Athens, and giving the whole philosophy of history in a single sentence, when he uttered these profound and comprehensive words: "God hath made of one blood",—asserting here the blood-kinship of all human beings;—"all nations of men",—asserting here, but in no Napoleonic way, that nationalities are providential elements in human society and world history;—"made for to dwell on all the face of the earth",—asserting here the wide diffusion of mankind, and implying an age then yet to come, when cosmopolitan characteristics and universal interests would overmaster the national prejudices and antipathies which even Athens and Jerusalem were then cherishing. And God "hath determined the before-appointed times",—asserting here, since the Greek word *kairous* signifies not "times", but seasons, that God had foreordained the grand successive eras in the course of world history; assigning to each nation its great

opportunity to serve God and man; the Hebrew season, the Greek season, and the seasons of other nations before and after these; all in God's purpose conspiring to His great design, assigning to the nations not only their chronological order, but also their appropriate geographical stations and arenas; determining "the bounds of their habitation". The very geography of our globe was providentially designed; the continents and seas, the rivers and plains and mountains and deserts, the climates and trade winds and ocean currents, to subserve that divine design, that the nations "should seek the Lord".

The history of all nations, especially their respective characteristics of the inmost kind; their geographical settlements and their dispersions; their maturing periods and their grand opportunities for world work and influence,—such studies are pre-eminently studies of the hand of God, and of prime importance to all highest ministers to the well-being of mankind. They are the favorite studies of the greatest prophets and statesmen. How pre-eminently historical is the Bible! Not that it contains much of the chaff of history, but dealing with the spiritually decisive characteristics of the nations and of individuals; apprehending and presenting each in its particular and special relation to the everlasting struggle of good and evil for the throne of the world. Great light is thrown upon the Scripture by a thorough exploration of the history of all nations of men; especially of all strongly marked peoples, acting within the great period extending from the sons of Noah down to the emperors of Rome.

From "nations" to empire seems an easy step, or lapse let us call it; for the nations are daughters of

God, while empire is an earth-born monster. Those are the providential organs of the great inborn gifts with which the Creator has diversified and enriched mankind; but this, a hateful creature of human pride and will, rebelling against heaven, and seeking to appropriate the world to itself. Genesis shows us the beginnings of empire. Nimrod, the rebel, marauder and mighty hunter, at first of fierce beasts, and then often of unprotected men, attracts to his wild way of life the adventurers and desperados of the land, builds his fort, and goes forth to his forays on mankind. The structure of his despotism was complete, when his bloody fortress steeped out as a temple of corrupt religion, and to military force he added the power of a priesthood conspiring against the spiritual freedom of mankind. Nimrod's Babel,—the same Hebrew name is elsewhere in Scripture rightly rendered "Babylon",—Babylon, was the ancient cradle of imperial violence and Satanic delusions. In that region red-handed despots like Nimrod, and lying-lipped prophets like Balaam, played into each other's hands; the evil principle of self-love and self-will organizing itself first at Babylon in the twin forms of force and fraud, compelling men, or else seducing them; seizing next on the traffic of mankind as that favorable position on the lower Euphrates enabled so easily to do; levying tribute there in the world's great highway of eastern and western trade; growing rich by her robbery of oppressed nations, and making the commerce of the world the corrupting missionary of her idolatry. When Babylon could neither seduce nor constrain, she burned in her furnace of fire, or compelled to flee beyond the long reach of her power. Those like Abraham, who were in

allegiance to the holy principles of filial obedience to God and brotherly love to man, and who were seeking to organize the kingdom of Heaven on earth, Babylon drove out to find a pilgrim's tent in the far wild-west of those ancient days. The pilgrims turned their backs upon Babylon's luxury and gold in order to find and keep the peace of God.

Westward the Star of Zion took its way. In the new land the pilgrims at length found the City of Peace and a King of Righteousness. Salem,—Peace—, and Babel, thus stand the representatives of the two opposing forces in the conflict of the ages. And whether Babel and Salem, or Babylon and Jerusalem, or Caesarism and Christianity be the names by which we may best distinguish the opposing powers,—for their forms and seats change as the ages roll on,—yet the conflict itself is the great subject of the Book of God all the way through from Genesis to Revelation; and the final victory of righteousness celebrated in the New Jerusalem is the restoration to man of holiness and life by the serpent-bruise promised in the Eden of Genesis, at the beginning of our hope.

\* \* \* \* \*

Shem, Ham and Japheth became fathers of distinct families of nations, and founders of diverse kinds of society. In the world of Noah the Hamitic nations first attained to world-wide power and wealth and influence. Settled in the far-reaching lands of the south, while Japheth's nations were spreading to the remote north and west, and while the families of Shem were moving along the skirts of their intermediate desert, the race of Ham soon outpopulated the other

branches of the sons of Noah; and, possessing the genial climes and garden lands of the ancient world, and most of the mines and gems and spices then known, and holding the maritime situations and the great arteries of early commerce, the Hamites had a precocious development of genius and power, as they had also a great arena for ages all their own.

Japheth was "out in the cold", and Shem seemed a mere Poland for the world dividing despots of Hamitic Babylon and Memphis. Cush and Mizraim strode onward to colossal dominion and colossal wickedness. At last their iniquity was full and their judgment day came. The empire and civilization of Ham became a wreck, but not before the safe transfer to Japheth and Shem of the best treasures of Hamitic knowledge. Japheth received of Ham's mental treasures when the Nile fertilized Hellas. But the sacred treasures possessed by Ham were borne away for mankind by children of Eber. Shem's race seems to have conserved recollections and spiritual worship of the consecrated line of Seth. Sethite and Shemite both have the succession of pilgrim prophets testifying against evil, and walking with God. But the Hamites, like the antediluvian race of Cain, looked away from Eden life, builded cities, founded empires, made the world their scepter, gathered treasures, established commerce by sea and land, invented arts, became wise in worldly science, advanced in civilization and were quite regardless of righteousness. The Hamite was no prophet; but no son of Noah surpassed Ham, that is, his race, as ritualist, librarian and stereotyper. Ham delighted in forms and images, and he carved and sketched and sculptured everything; whether things in heaven, or

on the earth, or under the earth. Ham's genius was in things sensuous, and his ruin was that he brought down the holy, unseen things of God to the level of fleshly senses. Ham's race invented idolatries, sensualized the spiritual principle of religion, and while preserving many of the ancient and possibly antediluvian forms and instrumentalities of divine worship, was rapidly perverting them to the commemoration and service of the bestial deities of Egypt. The oldest civilization since the Flood was theirs. It was theocratic in its principle, or at least sacerdotal; it had altar and sacrifice and priest; tripartite temple; ark, cherubim and circumcision, before Israel worshipped the Calf of Aaron. When Israel "spoiled the Egyptians", they took not only gold and silver, but also the more precious treasures of Egyptian science.

The Hamites were the earliest known possessors of the alphabet, and they made it help in the propagation of idolatry. The word "alphabet" is the combined Alpha and Beta, the first two letters used by the Greeks. But the Greeks, who were sons of Japheth, did not invent the alphabet; they borrowed it from the older civilization. The words "Alpha" and "Beta" have no meaning in the Greek, but are the Aleph and Beth of Shemitic and Canaanite dialects. Our capital letter A is only an inverted and clipped form of the head of Apis, the great ox God of the Pharaohs. The word Aleph means ox head. Falling from the lordship of the world and of nature into the worship of nature; into a corrupting sensualizing and perversion of all the sacred things of ancient time, Egypt forfeited her leadership of the race. Did not Divine Providence do well in this, when it brought into Egypt the most

spiritual family of Shem's race and put it there in school, so that when the shipwreck of Hamism came, the oldest treasures of sacred things were floated off for us and for all the ages on the raft of Eber?

Had it been otherwise, Egypt's beast worship, or at least, the mark of the beast, would have been in every human forehead and in every human hand. Hamitic thought and Hamitic action would have been the Aleph of the human race. But, thanks be to God, our Jesus is "Alpha" now.

## II

### A VISIT TO BETHLEHEM

**S**IX MILES south of Jerusalem, near the Hebron road, there is a gray ridge of limestone extending about a mile from west to east, along whose brow straggles the modern village of Beit-Lahm, which occupies the place of the ancient Bethlehem Judah.

The eastern point of this ridge commands a wide view of the surrounding hill country, and gives the eye range over deep gorges down to the Dead Sea, and beyond to the purple hills whence Ruth the Moabite came to be ancestress of David and Jesus.

The hills around Bethlehem are now bare, like most of the hills of that treeless country; and scarcity of water hinders the growth of the village now, as in olden times it may have caused it to be "little among the thousands of Judah". The climate of the region is mild. Even at Christmas time the pasturage has been found still green and fresh, and the weather delightful. The soil, though rough and rocky, is rich; and in the eastern plain below the village may still be seen in harvest time reapers cutting down the yellow grain, the women gleaning after the reapers, as in the days of Ruth and Boaz.

The ridge on which the village stands slopes down on the northern and southern sides into deep valleys. The slopes are covered in many parts with terraced gardens and rows of fruit trees. The valley on the north

stretches away toward Jerusalem, and in it are found flowers of many kinds, and pomegranates, olives, figs, almond groves and vineyards. Lieutenant Lynch pronounces this "the most rural and loveliest spot" he has seen in Palestine.

The present population of Beit-Lahm is probably about three thousand. Ever since the great Syrian rebellion in 1834 there have been few Mohammedans dwelling in the village. It has been said that there are no Jews living now in the City of David. The Bethlehemites are "entirely Christians". Travelers remarked on the substantial, clean appearance of the houses, and the comfort and thrift of the village, as compared with other villages of that land. We are told that the Bethlehemites "have always been difficult to hold in check". Their boys are "remarkable for the excellent voices which they displayed in singing the music of the Latin service". These characteristics make us think of that young Bethlehemite of ancient times, who was a "mighty valiant man" and "a cunning player on a harp". Travelers report the women and girls of Bethlehem as having "fine faces" and "very delicate features": "True Madonnas", one traveler calls them. It would seem strange indeed if the precious memories which cluster about Bethlehem did not make womanhood beautiful in that sacred place. For, somewhere upon that short and narrow ridge, it is certain that our Saviour JESUS CHRIST was born. Perhaps the particular spot is not known. And yet it may have been in that grotto, which now for more than fifteen centuries has been celebrated as the very place. We do know that there were many caves in the limestone rock of Palestine, and that they were

often used to herd the cattle in, and sometimes became the temporary abodes of men. Justin Martyr, a native of Palestine, who wrote about a century and a half after our Lord's birth, says that Jesus was born in a certain cave very close to the village. The Evangelist Matthew writes that the wise men from the east came "into the house" and "saw the young child". But the visit of the wise men may have been several weeks after the visit of the shepherds, and meanwhile "room" for the mother and the babe may have been found "in the inn".

The cave or grotto shown in Bethlehem as the place of our Saviour's birth is in a "bold mass of Jura limestone at the eastern end of the village". The cave is covered by an enormous pile of buildings, fortress-like in appearance, known as the "Convent of the Nativity". The pile consists of the "Church of the Nativity", and the Latin, Greek and Armenian convents adjoining it on its north and west sides. The church bears the name of Saint Mary, and is probably the oldest Christian temple now standing. Fitly enough, it was built by a woman. Helena the empress, "saint", and mother of that great Constantine who politically changed the Roman Empire from pagan to Christian, went about the year 326 on a pilgrimage to Palestine, and there with the aid of her imperial son caused to be erected those famous churches of Calvary, and Olivet, and Bethlehem, which have been visited by millions of pilgrims, and even to this day are the great centers of the outward devotion, the political intrigue, and the sectarian rivalry of the elder churches of Christendom.

What now remains of the old Church of the Nativity is 170 feet in length and 80 in breadth. The side

wings are not so old as the body of the church. Hither come every year worshipers from all parts of the globe, and prayers have been offered here in every language spoken by civilized men. The very materials of the ancient structure are, so to speak, pilgrims from many lands. Those patches of gold,—came they not from Sheba? Those marbles,—Italy gave them. Those rafters of oak, introduced here when the ceiling was last repaired,—King Edward the Fourth sent them from the forests of England. And those old timbers of the lofty roof,—they once praised God on those mountain summits which gave beams to Solomon's temple; the Church of the Nativity being, it is said, the last edifice to which Lebanon gave its cedars.

From the pavement of Helena's church the visitor goes down about twenty feet, through a winding passage cut in the rock, to the "Grotto of the Nativity", a room about thirty-seven feet long and eleven feet wide, lined and paved with Italian marbles, and hung with silver lamps which are kept burning night and day. Here are two small recesses nearly opposite each other. One of them contains a marble slab inlaid with a silver star, bearing a Latin inscription signifying, "Here Jesus Christ was born of the Virgin". The other recess, two or three steps lower down, contains a block of white marble hollowed out to represent the manger, and marking the traditional spot where the infant was laid.

Such, as travelers testify, are the scenes and objects which would meet our eyes, could we to-day go "even unto Bethlehem". We should see the narrow ridge of limestone; should see the immense structure built by Latin and Greek and Asiatic Christians around that

venerable sanctuary; should see the roof of Lebanon cedar and English oak; should see "the long double lines of Corinthian pillars, and the faded mosaics"; should see the grotto with its silver lamps and its rich pictures and its marble manger; gifts which pious souls from the west as well as the east have presented to the Babe of Bethlehem:—all these things should we see, perhaps dimly, through eyes bedewed with tears; and yet our hearts would say, Oh, This is not the Bethlehem which the shepherds saw: this is not the Bethlehem of Mary and Jesus! Not in a palace, not under the blaze of silver lamps, nor in a manger of polished marble did men find the Christmas gift of God. The story of the birth of Jesus was "good tidings of great joy . . . . to all people", yet it was especially "the gospel to the poor". Read the wonderful history once more. A carpenter of Nazareth, accompanied by his holy-hearted wife, journeys down to Bethlehem to be registered according to a decree of the Roman emperor. Many others go at the same time, on the same business. The wealthier travelers perhaps find open doors of private welcome; the poorer crowd the inn. Bethlehem's only shelter for them is an out-building used as a stable for cattle, and connected possibly with one of those dry caves found so often in that region. In a poor place like this the babe of Mary was born. She wrapped him in swaddling clothes and laid him in the manger. The palaces of the land were locked in slumber, but the wakeful heavens saw and sang the joy; and the angel of the Lord told the glad news to shepherds who were "abiding in the field, keeping watch over their flock by night".

Some there are who would have had Jesus born in

Jerusalem, in some proud mansion of that city of the great king. But let us adore the grace of our Father in Heaven, who chose for the birthplace of the world's Saviour a little village, "little among the thousands of Judah", yet richest of all in its homely and tender suggestions of the common life of man.

The name Bethlehem is formed of two Hebrew words signifying House of Bread, and may allude to the abundant wheat crops of the vicinity. Its earlier name Ephrath, afterwards written Ephratah, points to the "fruitfulness" of the place. It was a choice spot to make a home in. Its field was fair and fertile, and its fountain pure and sweet. Dear as the "moss covered bucket" of our own early homes, was the memory of Bethlehem's well to her children. A son of Bethlehem, sheltering himself in the "Cave of Adullam" from his Philistine enemies who then held the place of his birth, exclaimed once, in a moment of trouble and thirst, "Oh, that one would give me drink of the water of the well of Bethlehem that is at the gate". (1 Chronicles 11: 17.) It makes us think that Bethlehem could nourish something nobler than the thirst which longed for her sweet well, while we read how three of David's brave captains, hearing these words of their beloved chief, "brake through the host of the Philistines, and drew water out of the well of Bethlehem that was by the gate, and took it, and brought it to David: but David would not drink of it, but poured it out to the Lord, and said, 'My God, forbid it me that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy?' Therefore he would not drink it." (Verses 18, 19.)

But that which Bethlehem makes us think of most, is

not its plenty of bread, nor its sweet water. Bethlehem was a place of love. Its history is nearly all about daughters and wives and mothers, and their holy affections. Nearly all, I say; for it was a sinful world into which the Saviour came, and even Bethlehem's daughters had not all been pure. That woman whose sad history we read in the nineteenth chapter of Judges,—she was “of Bethlehem-Judah”. And she was false to her husband, and wickedly forsook him. But she received him repentantly, and returned with him, “when her husband arose, and went after her, to speak friendly unto her, and to bring her again”. Let us not drag that erring but penitent woman back to Bethlehem, to the cradle of Jesus, to stone her!

The earliest mention of Bethlehem is in the history of Jacob. He and his family were journeying from Bethel toward Hebron, to visit his father Isaac, after those twenty years of absence in Mesopotamia. On the journey from Bethel, when there was yet “but a little way to come unto Ephrath”, his beloved Rachel died, leaving to Jacob the newborn babe, on whom his mother, “as her soul was departing”, groaned out the name “Benoni”, Son of my Woe: but his father called him Benjamin”, Son of the Right Hand. “And Rachel died, and was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave.” The pillar is not seen there “unto this day”, as it was when the record in Genesis was written; but there is no doubt that the place where Rachel was buried is about a mile north of Bethlehem, and is the very spot now covered by the domed tomb which the Mohammedans have built to her memory. It is a spot sacred to the yearning heart of motherhood. It reminds us of fatherly love

also. For it was by "Rachel's sepulcher" that the son of Rachel,—he who first found the scepter of Israel—, met the two messengers of his father, who said to him, "The asses which thou wentest to seek are found: and lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son?" (1 Samuel 10: 2.)

But the last voice from that hallowed tomb seems sounding in our ears this Christmas day. How can our hearts go now "even unto Bethlehem", and not hear the cry of those "unconscious martyrs" for Jesus, the slaughtered innocents? When King Herod heard that Jesus was born in Bethlehem, he sent forth and slew all the yearling boys in that village and its neighborhood: and then the pierced heart of motherhood groaned out there again, as it were "Rachel weeping for her children, and would not be comforted".

A passing mention of Bethlehem is found among a thousand names in the First Book of Chronicles. We get only a glimpse of the place; but it is the glimpse of home. The chronicler says that Hur was the "father of Bethlehem". And Hur was the first-born son of Ephratah, whom we guess from her name to have been a daughter of the place. Of this Ephratah, and of her husband Caleb, very little is told us. But we are told that the place of their marriage home was in their days called "Caleb-ephratah". It seems a strange sort of name. Exactly what it meant we cannot tell; but may it not be a token of that unity of wedded hearts which made home life so happy in Bethlehem?

The home life of Bethlehem is fully set before us in the Book of Ruth. There was a famine in the land of Israel; and Elimelech, a man of Bethlehem-Judah,

went with his wife and his two sons over into Moab, to sojourn there until famished Bethlehem should become a "House of Bread" again. Moab was then a heathen country; the God her daughters worshiped was not the God of Israel. Not long after this removal Elimelech died; and his sons, having taken them wives of the women of Moab, seem to have settled themselves to stay in that land. But within ten years the two sons died, leaving their widowed mother childless, without a kinsman, and in a strange land. Then Naomi arose to return from the country of Moab to her kindred and her old home. With tears and blessings she dismisses her daughters-in-law, each to her own mother's house. Daughter-in-law Orpah weeps, and gives the farewell kiss; but Ruth is set to go with Naomi to Bethlehem. "Return thou after thy sister-in-law", said Naomi: "behold, she is gone back unto her people and unto her gods." But Ruth said, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me."

Brave, pious, noble-hearted Ruth! Stock of Moab, but spirit of Bethlehem! Link her name to the name of blessed Mary, and let a whole book of the Bible tell the worthy story of Ruth to all ages; while the daughters of fashion and frivolity, the devotees of dress and the dance, go tripping on into forgetfulness!

"So Naomi returned, and Ruth the Moabitess, her daughter-in-law with her: and they came to Bethlehem, in the beginning of the barley harvest."

What charming simplicity, what real goodwill, seems to fill the home and field in Bethlehem! We hear the voices of glad reapers at their work. We see merry gleaners among the sunny sheaves. Now the field's company sit down together in the shade, and reach handfuls of parched corn to each other, and together dip their morsels of bread into the sour wine. And see, here comes the chief of the village into the field to look after his workmen, and to cheer them with hearty words. "And behold, Boaz came from Bethlehem, and said unto the reapers, 'The Lord be with you!' And they answered him, 'The Lord bless thee!'" Oh, would that the spirit of Bethlehem might fill all the work-fields of the world; that capital and labor might seek together the glory of God; that between employer and employed there might ever be such peace and goodwill as spake in these harvest salutations of Bethlehem, "The Lord be with you!"—"The Lord bless thee!"

Into this harvest field of Boaz, Ruth came to glean the scattered heads of barley. Even the foreigner had a right to gather a portion of Bethlehem's bread. For the kind law of Israel said to every owner of a harvest field, "Thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger." This law Boaz fulfilled in the true spirit of Bethlehem: for when Ruth "was risen up to glean, Boaz commanded his young men, saying, 'Let her glean even among the sheaves, and reproach her not: and let fall also some of the handfuls of purpose for her, and leave them, that she may glean them'." "So Ruth gleaned in the field until even;" and "she kept fast by the maidens of Boaz

to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother-in-law."

Was Ruth beautiful? Why should we repeat the traditions? The Bethlehem type of womanhood was nobler than the Greek ideals. David of Bethlehem, a grandson of Ruth, beseeches God from the throne of Israel, "that our daughters may be as cornerstones, polished after the similitude of a palace." Let woman first have the solid virtues which secure the unity and sanctity of home, then may you polish until heavenly glories and earthly graces shall shine and charm like the holy and beautiful house of Jehovah. Alas, that so much of the education of our daughters should be mere surface work; accomplishments, rather than spiritual deepening and renewing; poor ballroom graces, polish of manners often overlaying a coarse and selfish nature, as a thin veneer of rosewood is glued upon a crab-stick!

Ruth had a loving heart, a sober mind, a helpful hand. Hers was that "ornament of a meek and quiet spirit, which is in the sight of God of great price." She became a cornerstone of the house of David.

One day Boaz said to Ruth, "It hath fully been shewed me all that thou hast done unto thy mother-in-law since the death of thine husband; and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knowest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust." To the eye of Boaz, the humble gleaner appeared a heroine of faith and charity.

Another time the admiration of the Bethlehemite

broke forth in tender benediction, and Boaz said to Ruth, "Blessed be thou of the Lord, my daughter! . . . all the city of my people doth know that thou art a virtuous woman."

In the last chapter of the book of Proverbs, there is the picture of "a virtuous woman." The writer, whoever he was, was a king of the stock of Ruth. Was he sometimes thinking of Ruth and Boaz when he drew his picture? And may we name his picture, "The Wife at Home in Bethlehem"? "Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her . . . . She will do him good and not evil all the days of her life . . . . She worketh willingly with her hands . . . . She girdeth her loins with strength, and strengtheneth her arms . . . . She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy . . . . She openeth her mouth with wisdom; and in her tongue is the law of kindness . . . . Her children arise up, and call her blessed; her husband also, and he praiseth her. 'Many daughters have done virtuously, but thou excellest them all.' Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised."

The sacred book which bears the name of Ruth closes with a view of a happy home in Bethlehem. "So Boaz took Ruth and she was his wife, . . . and she bare him a son. And the women said unto Naomi, 'Blessed be the Lord, which hath not left thee this day without a kinsman, . . . and this child shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter-in-law, which loveth thee, which is better to thee than seven sons, hath borne him.' . . .

And the women her neighbors gave it a name, saying, "There is a son born to Naomi"; and they called his name Obed: he is the father of Jesse, the father of David."

Self-denying duty, piety, domestic affection,—these are the traits of Bethlehem. The husband loving the wife; the wife loving her husband; the daughter-in-law loving her mother-in-law, and beloved by her: all together loving God, and lovingly, hopefully, joyfully gathering around the child that God had given them. "It was", as Stanley says, "the first appearance on the scene of what may by anticipation be called even then The Holy Family." "It would seem as if there was already a kind of joyous foretaste of the birth and infancy, which in after times was to be forever associated with the name of Bethlehem."

In David, The Beloved, as the name signifies, all Bethlehem flowed into sacred song. And now the harp of Bethlehem leads every holy choir, and thrills the world with melodies of hope and love, and heaven, and home. It is the spirit of Bethlehem that makes the Book of Psalms so powerful to uplift and soothe the human heart. In some of the Psalms the very features of Bethlehem come fully into view. In that sweetest of them all, the Twenty-third, we see the shepherd boy among the pastures of Bethlehem, tending his father's flocks. Around him the fed sheep lie reposing in the green grass. Now they rise and follow the shepherd to the cool and quiet fountains below. His quick ear catches the cry of the lost lamb, and his arms bear the wanderer back to the flock. Now they pass through those gloomy gorges where the lion and the bear watch for their prey: but the sheep go in safety; for the crook

of the shepherd guides them aright, and his staff defends them from harm. As the shepherd boy goes thus his heart muses on the watchcare of God. Since even the sheep have guidance, is man left to wander without aim? Is there no shepherd of souls? Then amid gloom and danger David sings his joyful faith; he chants the creed of Bethlehem:

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. . . . Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever."

This trusting spirit of Bethlehem, fearless of all evil and sure of everlasting goodness,—Oh, that this spirit might soon fill every bosom, and bring every man into the fold of the Good Shepherd! Bethlehem nourishes our trust in God by her testimonies of his goodness. Her "sweet Psalmist" sings, "I had fainted unless I had believed to see the goodness of the Lord in the land of the living." "O taste and see that the Lord is good: blessed is the man that trusteth in him." "How excellent is thy loving kindness, O God! Therefore the children of men put their trust under the shadow of thy wings." The goodness of God is Bethlehem's peculiar doctrine. Peculiar too to her sons was that beautiful figure, spoken first by Boaz to Ruth, which represents the soul's safety in God by little birds nestled beneath their mother's wing.

But here, nestled under the protecting wings at Bethlehem, let us cast one glance beyond those fair harvest fields and those green pastures. Let us "behold the

goodness, and the severity, of God". If we look for goodness only, goodness as shown in earthly plenty and quiet and peace, we may overlook the fatal fact of sin. Oh, let not the goodness of God, as seen at Bethlehem, make us forget the strictness of his law, and the certainty of his retributions! We are sinners, of a sinful race, come to Bethlehem to find the promised Saviour. Standing here on Bethlehem's ridge, even by the Church of the Nativity, we look out yonder upon the Dead Sea. Its bitter waters cover the place where once stood the sinful cities of the plain. Shall Sodom's beastly lusts and Bethlehem's holy loves find equal favor in the eyes of God? Listen now and we shall hear from those green pastures below us the voice of Bethlehem's shepherd, as he answers in the Eleventh Psalm:

"The Lord trieth the righteous; but the wicked and him that loveth violence his soul hateth. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup. For the righteous Lord loveth righteousness; his countenance doth behold the upright."

And here in thought let us stand while the weary centuries pass by. Bethlehem's David is dead and buried, and his tabernacle is fallen down. The cruel Edomite sits upon the throne, and Rome's fierce wolves are scattering and devouring the flock. Even in Jerusalem multitudes are losing their trust. In this hour of agony the tried hearts of Israel turn once more to Bethlehem. They remember the oracle of the prophet Micah:

"Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come unto me that is to be ruler in Israel; whose goings forth have been from old, from everlasting. . . . And he shall stand and feed in the

strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide; for now shall he be great unto the ends of the earth."

Bethlehem watches, and her pastures are vocal once more with psalms of God.

For "there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo! the angel of the Lord came upon them, and the glory of the Lord shone around about them; and they were sore afraid. And the angel said unto them, 'Fear not; for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the City of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find a babe wrapped in swaddling clothes, lying in a manger.' And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, 'Glory to God in the highest, and on earth peace, goodwill toward men!' And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, 'Let us go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.'"

Once a voice from heaven called a shepherd in Horeb, and in the burning bush he saw a sign of God. He led forth the Israelites to Sinai. It was a hungry wilderness, not a House of Bread. The thirsty people found not Bethlehem's well, but the bitter waters of Marah. And when they came to that awful desolation, Sinai's blood red cliffs, with no voice of bird, no verdure, no beauty; but only thunders and darkness and tempest and direful flame, as Jehovah came down to them, then the terrified people fled back from the foot of the mount, and besought their leader to go near for them. And so terrible was the sight that even Moses said, "I do exceedingly fear and quake." But we are not come to Sinai, to fire and blackness and tempest, and the awful voice of law. These all affright us. In them the Heavenly Father is not found. When Elijah went to Horeb, yearning in that unbelieving age to see new

signs of God, he saw the consuming fire; felt the rocking earthquake; heard the rushing whirlwind. But God was not in the whirlwind, nor in the earthquake, nor in the fire. He was in the "still small voice", which whispered of duty, and spake to the prophet as man speaks to man; as friend to friend.

At Bethlehem God gives his own peculiar sign to man. Given once before, when the virgin bore the child, it was Immanuel. Now it is repeated in him who is "God with us". "This shall be a sign unto you", said the angels, "Ye shall find the babe". But in the Greek of Luke there is a noteworthy variation from the English reading. The Greek has it, "This shall be the sign, Ye shall find a babe".

And now, dear friends, think of all the signs of glory and power which the Almighty God could give of his presence with us. What sign would fill our hearts full of trust and love? What sign would leave us utterly void of fear? See it here, in Bethlehem's manger, the God-given sign, this babe, wrapped in swaddling clothes. It is sign that God is a Father. It is sign that man can be his son, since the Son of God becomes thus Son of Man. Our glad hearts exclaim, Immanuel,—God is with us. The awful distance is overpassed. Who can fear the babe of Bethlehem? "Fear not", said the announcing angel. Now truly, God hath not given us a spirit of fear, but of sonship, enabling our glad hearts to look up to the dread Jehovah, and cry, Abba, Father! Now our souls have access, and peace, and repose in the everlasting arms. This is indeed "good tiding of great joy". We heard not this in the desert with Moses; we found not this on

Sinai's awful peaks. "Lo! we heard of it at Ephratah; we found it in the fields of the wood."

Oh, come now and "let us go even unto Bethlehem!" All the heart within us shall find enlargement and blessing there. There we shall recover our childlike trust in God, our kindly affections toward one another. We need not go to Alexandria to hear the mysteries and anathemas of the Athanasian creed. No! thank Heaven! there is more of God in the swaddling clothes of Bethlehem than in all the creeds of all the sects! We need not go to Catholic Rome to see the Pope-King, crowned and jewelled, blessing his bloodstained soldiers, and offering his holy slipper to the kisses of the pious. Do these things remind us of Bethlehem's Babe? Need we go to Geneva, to be frightened again with Calvin's echoes of Sinai, and see instead of swaddling clothes the ashes of Servetus! Least of all will we go to Germany to find criticism and lose Christ; to doubt and deny until our Heavenly Father dissolves in mist, and all the precious testimonies of prophets and apostles, all the glad hopes of immortality, become myths and dreams. Rather than this let us go to Geneva, to Alexandria, to Rome! But better than all, let us go to Bethlehem. For there as we gather around that Babe all our natural affections will be stirred and renewed. There we shall be converted and become as little children, and so enter the kingdom of Heaven. There we shall learn the worth of man and cease to despise "one of these little ones". There home will touch heaven, and all our family ties become dearer and holier. Husbands there will learn to love their wives; children to obey and love their parents. There our churches will put on motherhood and care for the

outcast ones of earth. There fear will die, and love revive, and God will come near, and the touched heart will open its treasures, offering its brotherly love to every human creature, and gladly offering itself, as Jesus offered himself to the Father,—“Lo, I come to do thy will, O God!”

### III

#### WE WOULD SEE JESUS

**I**N Hazlitt's Table Talk there is a report of a conversation on "Persons whom we wish to see". In the representation Charles Lamb is made to conclude the conversation by the remark that if Shakespeare should enter the room, we would all rise instinctively and pull off our hats. But there is Another, whose name we need not speak; but should He enter, we would kiss the hem of His garment.

Few there are among us who have not, at some time or other, desired to see Jesus. Perhaps we have even flattered ourselves because of our wish to have seen Him.

What is this wish worth? And how does Jesus answer it when certain Greeks in the temple expressed the desire to meet Him? The Greeks were the most quick-witted and inquisitive people of ancient times. When curiosity was parceled out among the nations, the Greeks secured the lion's share. The Grecian mind had a chronic thirst for strange sights and novelties. Twenty years after these Greeks came seeking Jesus, Luke wrote of the same people that all "the Athenians and strangers that were there spent their time in nothing else but either to tell or to hear some new thing."

I suppose these men to have been prompted by curiosity. They wished to see the person of whom so many wonderful things had been told. They may have wish-

ed to compare His form and features with the ideals of Jupiter and Apollo, which the Greek sculptors had immortalized; or, they may have hoped to see some wonderful work performed, and so sought to see Jesus, as Herod sought to see John the Baptist; or, remembering the wordy skill and splendid rhetoric of the Grecian sophists, they may have wished to hear the discourse of Him who spake as never man spake. In any case curiosity seems their impelling motive, and Jesus answered it in a wholly divine way, for he departed, "and hid himself from them".

It has been well said that it "is the glory of God to conceal a thing". They who are over-curious about the divine things of truth, Greekishly inquisitive and meddlesome, find them not. God perpetually evades such. The quick-witted seeker after novelties and wonders in the Word of God may wring the texts of Holy Writ as we squeeze a sponge, but the water of life will not flow forth for him. He who hears that Jesus is lovely and glorious, and then comes, like a Greek, to "see" the sight; to give his intellect a treat; to criticize, or even to admire some outwardness of divine beauty in Christ, may well spare his pains. He will be disappointed. Long ago Isaiah said just this. "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him."

It was no part of the divine plan to make the body of Jesus Apollo-like, or Jupiter-like, to fill the eyes of sensual or worldly men. When God speaks, He wishes men to attend to His meaning, not to criticise His rhetoric; and when God's Word "became flesh", and dwelt among us, we may be sure that God meant us to look to the divine import of that Word, and not to such trifles as

the outward form of that Word. Whenever we become engrossed with the outward form, the inward life withdraws. So Jesus "hid himself" from the curious Greeks.

And so Jesus at the last withdrew His bodily presence entirely from the eyes of men, that the light of life might shine into their unveiled souls. Curiosity looks with profane eyes, and God withdraws and hides. It would not profit any man merely to see the bodily form of Jesus Christ. It was human flesh, like our own, until the glorification. Jesus was speaking of His own flesh when he said to the people in the desert; "The flesh profiteth nothing".

I used to wish that I could "see" Jesus. I thought I might get assurance and comfort if I could only hear Him say, "Go in peace". I envied those who told of visions and dreams of Christ coming to them; shining in upon their beds and cheering their souls. I envy no longer. I think I should not wish to see the body of Christ as it was before His death, even if I could see it. I fear the sight would mix in with my spiritual ideas of Christ, and materialize and debase my thoughts of Him. The apostles have written nothing about Christ's looks. This fact makes me think He was not, in form and feature, essentially different from others. The soldiers who saw Christ on the cross saw only flesh, as they looked with unspiritual eyes. They parted His garments among them, but they shared not His divine grace thereby. Were it possible for one now to array himself from head to foot in the very garments in which Jesus agonized in Gethsemane, and toiled up Calvary, it would put no robe of righteousness upon his soul. Yea, I may say

that one might clasp the flesh of Christ in his arms and kiss it, and yet have Satan in his bosom. "The flesh profiteth nothing." I do not wish to see the flesh of Jesus. Much less do I wish to see the phantom of Christ in a vision, or a dream. Paul's counsel to the Romans was wise:

"Say not in thine heart, Who shall ascend into heaven? that is to bring Christ down from above. Or, Who shall descend into the deep? that is to bring up Christ again from the dead. But what saith it? The word is nigh thee, even in thy mouth, and in thy heart, that is the word of faith which we preach." (Rom. 10:6-8.)

Christ is in us, the living, enlightening, rebuking, cheering Word of God; preparing the way for the indwelling of God in our souls. It is this that we want. To see strange sights, whether of Christ's real flesh, or only of some Gnostic phantom thereof, would but hurt us by distracting our attention from spiritual to fleshly objects. Let me not wish then to "see Jesus" in His flesh! Neither let me suppose, if I could clasp His hand, and cling about His knees, and besiege Him with entreaty, that He would then yield me a mercy which He would not readily yield me now. He has one answer to all, "the same yesterday, to-day and forever", "Go and sin no more!" They are the ancient terms of reconciliation. They come now from Christ to our hearts, as really as if His lips were pronouncing them to our ears. And they come with this advantage, that if we should hear the very lips of Jesus uttering the words of life to us, we might be so filled with conflicting emotions begotten by the sense of His personal presence, that our minds could not concentrate their usual energy of thought, nor our hearts be fully intent upon His Divine truth: and so He might say to us, as He

once did to His personal followers: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you."

Christ hides Himself from our senses that He may come nearer to our souls. It is Jesus, the truth of God in our minds; and Jesus, the love of God in our affections, that we want. I take up the gospel and as I study its divine words I construct for my soul a lovely ideal of character and life. It is Christ's character and life coming into my understanding. I dwell upon His acts and words and sufferings until I recreate that past and realize Christ's every act and word. They are no longer to me as a tale that is told, but they pass before me as a panorama. The intellect clothes its abstract conceptions of Christ with appropriate images, and the heart invests them with its own flush and glow of life. Thus we get an ideal of Christ, which is a working reality to us.

Then we can no longer think of Christ as having lived and died in ancient times; we think of Him as living now. We have realized Him. We have seen Him. We are in this like the Galatians, "before whose eyes Jesus Christ hath been evidently set forth, crucified among them".

I will not here detail this process of realizing Christ. In general terms this is true, that the past, the historic Jesus becomes practically real to those who with heart and mind united strive to see Jesus. His cross becomes real. His blood, shed for us, pours forth before our eyes. It convicts and condemns us, and yet it assures and cheers us. Standing by His cross a new sense of sacredness comes upon us. We see the glory of God's grace, and the divine beauty of self-sacrificing

love. Tears fill our eyes until we can no longer see an outward form, but our spiritual sight grows clearer, until, with fulness of view, we see our Jesus as our wisdom and righteousness, and sanctification, and redemption. This is the experience which Newton describes in that touching hymn:

"I saw one hanging on a tree,  
In agony and blood,  
Who fixed his languid eyes on me,  
As near the cross I stood."

"Sure, never till my latest breath  
Can I forget that look:  
It seemed to charge me with his death,  
Though not a word he spoke."

"Alas! I knew not what I did,  
But all my tears were vain;  
Where could my trembling soul be hid,  
For I the Lord had slain!"

"A second look he gave which said,  
'I freely all forgive;  
This blood is for thy ransom paid,  
I die that thou may'st live.

Thus while my death thy sin displays  
In all its blackest hue;  
Such is the mystery of grace,  
It seals thy pardon too.'"

Thus we would see Jesus; not as a body of our poor flesh, but as a manifestation of God's glory. Thus, "we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." (2 Cor. 3:18.) Hereafter we shall see the Lord in divine form, for "It doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is". (1 John 3:2.)

Only the Christlike see Jesus "with open face". He

is hidden from fleshly eyes. Where shall we seek Him? Only in some humble form. "Mind not high things." Blessed are they who know how to see Him in their duties, and in those humble souls with whom He dwells. Some have "entertained angels unawares". Many have passed Jesus on the street and did not know Him, though they saw Him.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred and ye gave *me* meat; I was thirsty, and ye gave *me* drink: I was a stranger, and ye took *me* in: naked, and ye clothed *me*: I was sick, and ye visited *me*: I was in prison, and ye came unto *me*. Then shall the righteous answer him, saying, Lord, when saw we *thee* an hungred, and fed *thee*? or thirsty, and gave *thee* drink? when saw we *thee* a stranger, and took *thee* in? or naked, and clothed *thee*? or when saw we *thee* sick, or in prison, and came unto *thee*? And the King shall answer, and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto *me*. (Matthew 25:34-40.)

Who then would "see Jesus" must look for Him in duty. Seek Him where, in humble hearts, He dwells in poverty and nakedness, in sickness and oppression. We can now see Christ's flesh only when we look upon His suffering brethren. If with pity and help we thus look upon Him in his affliction, we shall hereafter with joy behold His face in glory.

#### IV

#### THE MAN CHRIST JESUS

**I** HAVE been asked<sup>1</sup> to give in one of our papers an exposition of 1 Timothy 2:4. The words of the verse are these; "Who will have all men to be saved, and to come unto the knowledge of the truth". The request was put aside for a time and was forgotten. But now opportunity waits on inclination, and a few thoughts on the topic are here fraternally offered.

The context shows Paul exhorting Timothy that first of all supplications, prayers, intercessions, thanksgivings, be made on behalf of all human beings, especially on behalf of kings and all persons who are in eminent positions, in order that we may pass a tranquil and undisturbed life in all right piety and decorum. For this supplication on behalf of all human beings is beautifully good and acceptable in the sight of our Saviour God, who willeth all human beings to be saved and come into acknowledging of truth. For there is one God, and there is one Go-between betwixt God and men, the man Christ Jesus, who gave himself as ransom on behalf of all,—the testimony thereof to be given in proper seasons; unto which testimony, namely: that God is God of all, and that there is one Go-between betwixt that God and all human beings, Paul was appointed herald and apostle, a teacher of nations in faith and truth.<sup>2</sup>

<sup>1</sup> Answering a request of Mr. W. S. Sutton.

<sup>2</sup> Dr. Craig's rendering of the original passage.

Perhaps our minds are so full of modern controversies concerning the person of Christ that we are in danger of overlooking the original significance of the word "man" in this passage of the apostle. Some writers, affirming Jesus to be man, or "a man", are understood as meaning thereby to lower Christ by denying the highest characteristics of His being. Paul, however, used that word "man", not to lower Christ, but to exalt Him. For by that word "man" Paul seems to mean something broader and higher than mere Abrahamic flesh-relationship. According to Paul Christ is related to the whole human race, and not merely to any particular tribe or family. Indeed, He is as widely and closely related to mankind as was the First Man, whose blood is in the hearts of us all. God's redeeming grace in Christ reaches forth, not to one elect nation out of the seventy, but to all nations, even to every human being.

In the verse at the opening of this chapter, and in the noble passage of which it is a part, the apostle rises into his favorite theme, the favorite theme we might say of the Antioch school of Christians. This theme does not appear to have been a favorite with our Lord's Jerusalem disciples. Myriads of those disciples continued to be zealots for circumcision, cherishing their hereditary impression that the fleshly Israel held a kind of monopoly of the favor and fellowship of heaven. And indeed the family of Israel did enjoy for a season the exalted privilege of being the people of King Jehovah; the nations of the world being to that covenant with Israel as aliens and outsiders. Nevertheless, in its higher intent the covenant mediated by Moses was a preparation for a better covenant, under which every

twice-born man, every receiver of the truth and the Spirit of God, whether of the stock of princely Israel, or only of our common Adam,—all should have access to the one God and Father of them all. Thanks be to God for the covenant with the sons of Jacob! But for that covenant and what it was the means of bringing in, we sons of Japheth, with all our enlargement were yet strangers to the peace of God. Nevertheless that covenant could not be everlasting and final, because its mediator was not privileged to see “the face”, and therefore could not reveal the fulness, the bosom-character and purpose of the Eternal. Moses could reveal what was shown him. Moses to the theocratic people did reveal the Heavenly King; but a “fiery law” went from his right hand, and the terrified people said: “Let not God speak with us, lest we die.” That tremendous majesty! That great, white throne,—how it affrights us! Our hearts quiver for glances of love from the awful eyes. God’s homesick image in man, looking wistfully beyond the flaming sword and remembering how Innocence was once in the sunlight of those eyes, prays for the unveiling. Oh, mediator Moses! Oh, Elijah! Oh, Gabriel! “Show us the Father!” Let Aaron, for the sons of Jacob, enter a holy of holies made with hands; but oh! who can be for all the sons of fallen Adam a high priest so great as to enter that supreme holy of holies, the inmost bosom of God, and from that abyss of love to bring forth to loving hearts benedictions everlasting. Let one greater than Aaron, greater even than Gabriel, come: yea, let the dear Son of that inmost Bosom come forth; and coming down to the marred image of God in our bosoms, let Him show us the Father, and give us power to become sons of God;

for love is the inmost life of God, and in due time that love was to be manifested fully, that it might beget responsive love in every willing heart, and draw all its lovers to itself in glory. "When the fulness of the time was come, God sent forth his Son made of a woman:" "His Son" being, as regards the "life" which the Father gave him to have "in Himself", as really divine as the bosom of the Father which His spirit reveals to us; and "made of a woman", and therefore as genuinely human as the virgin mother who bore Him. Thus embracing in His mediatorial bosom both the divine and the human, He became able to mediate between the all of God and the all of man. And to this very end, according to Paul, did God our Saviour, who willeth all human beings to be saved, make the one mediator human.

The word "man", in our English New Testament stands sometimes for one, and sometimes for another, of half a dozen different Greek words. Of those Greek words, one has nearly the meaning of our word "gentleman"; another signifies "somebody"; another means "a male"; another means "one", "one person"; but that word which in 1 Timothy 2:5, is translated "man", "the man Christ Jesus", that word refers to what every man is, in so far as he is human;—refers to the humanity of which every child of Adam partakes. In the Greek of 1 Timothy 2:5, there is no article, or grammatical sign of definiteness, and Paul's idea would seem to be given with faithfulness in the words; "One mediator between God and human beings, human-being Christ Jesus."

Paul in this passage brings our Lord to view in His relation to all humanity. Saul, the Pharisee, we might

say, had narrowed the Messiah within the birth-range of Abraham's flesh. But Paul, the Christian apostle, delighted to represent Christ in a humility life as broad as human nature itself. In this preference for a world-wide, humanity-wide, view of Christ Paul seems to follow Jesus himself, whose favorite designation of Himself was "the Son of man".

For the furtherance of the divine will that all human beings should come unto the knowledge of the truth, the Truth descended and became human. The Word became flesh and dwelt among us. He was made the new Head of humanity renewed. And because the children which God gave Him are partakers of flesh and blood, He also himself likewise partook of the same elements. He was no manikin, nor was He a man merely; He was *man*.

This "man Christ Jesus", being "the second man", should as to His manhood be compared, not with Peter and John, but rather with the "first man". That "first man", so long as all fulness dwelt entire in his sole personality, was not properly a man, as if he had only a part of humanity; but rather was he *man*, and accordingly he was named Adam, which signifies man.

Awhile that first human person and all humanity were identical. But when the Creator had taken out of Adam's bosom the feminine element, and thereof had formed woman, then God "called *their* name *Adam*." (Genesis 5:2.) For in their united humanity this created pair was now man; while in their separate personality each was only a human being, a segment, a hemisphere of man.

Here we touch what Paul in Ephesians 5:32, calls "a great mystery", and here perhaps we ought to put our

shoes from off our feet. Yet Paul tells us plainly of two Adams, whereof the Second fulfils the First. "The last Adam", "the Second Man", the seed of the woman, crushes sin and death, repossesses God's image for our fallen race, and reinstates His redeemed ones into that image; thus making all the restored sons of the fallen Adam to be, in their new humanity, "members of His body".

It was the possession of God's image which rendered the earthy creature Adam man; so too it is the image of God which makes our heavenly Lord also man. For the redemption of the fallen humanity the heavenly man disrobed Himself of "the form of God". Though He did not put off God's image. That were to become fallen Himself. Then, in a communion of our flesh and blood, He was found fashioned and subjected as mortal men, that by descending into the abyss of death He might recover to life the dying image of God in our race. "For since by man came death, by *man* came also the resurrection of the dead." (1 Corinthians 15: 21.)





PEAPACK VALLEY, THE SCENE OF DR. CRAIG'S EARLY HOME

## THE SPHERE OF MARY

**N**EAR the close of our Lord's ministry, as He and His disciples were reclining at supper in Bethany at Simon's house, Mary, the sister of Martha and Lazarus, entered the apartment bearing a box of precious ointment, which she poured upon the head and feet of Jesus; testifying in this expressive and beautiful manner her affection for the Lord. Immediately Judas Iscariot and some others of the company expressed disapprobation of the action, denouncing it as a waste, and muttering under breath that the ointment ought rather to have been sold and the price of it given to the poor. But the Lord thought otherwise. He rebuked the murmurers for their unkind reproach of Mary; justified her to them by declaring that she had "done what she could"; and finally said that wherever His gospel should be preached throughout the whole world this act of Mary should be spoken of for a memorial of her. These statements are compiled from the narratives contained in the fourteenth chapter of Mark, and the twelfth chapter of John.

These sisters of Lazarus, Martha and Mary, are introduced in two or three brief passages in the gospel history; and yet they are set before us, each with so strongly marked individuality, that few of the characters drawn by the evangelists are so familiar, or so easily realized. In the story of the supper at Bethany Mary is mentioned only in connection with the act of

perfuming the head and feet of the Saviour, and of Martha nothing is said but that she "served" at the table. The other passages where these sisters are mentioned in the Gospels are the accounts of the resurrection of Lazarus, (John 11); and of the visit of Jesus to the house of Martha, (Luke 10:38-42). At this visit the distinctive characteristics of the sisters were plainly manifested. For as soon as Martha had received her guests she began to harass herself with much preparation for their entertainment; ambitious, as it would seem, to receive her honored guest with due hospitality, and perhaps also to justify her reputation as a notable housewife. While Martha was thus engaged in superintending the multitudinous preparations for supper, Mary was quietly seated at the feet of Jesus and listening to His discourse.

From these few statements it is perhaps not difficult to infer the peculiar character of each of the sisters. Martha we may say was a stirring and practical woman; not by any means devoid of religious principle and good sensibilities, but devoted to the work-day view of the universe and of life. She was probably a thrifty, business-like person, who would much rather be upon her feet and working with her hands, than quietly seated in perusal of a book, or walking the fields engaged in contemplation.

Mary, however, impresses us as a woman of thought and refined taste. Her posture at the feet of Jesus to hear His discourse seems to indicate the first of these characteristics; while the latter is manifest in that beautiful and delicate act of pouring perfume upon the head and feet of the Lord. We might say that Mary was a retiring and contemplative soul, who loved to

cultivate flowers, to hear the birds sing, and to walk meditatively in groves and fields, with the presence of God brooding o'er nature and the soul. If Mary was such as we have supposed, it is almost certain that most of her acquaintances esteemed her visionary, and that she was generally regarded as not nearly so valuable a person as her business-driving and thrifty sister, Martha.

The Marys indeed are peculiarly liable to be misunderstood and undervalued. They naturally shrink from the scenes where hard and worldly spirits join in the rude scramble for wealth, and where the world obeys its Golden Rule, "Take thought for thyself". The Marthas, absorbed in the hurry and bustle of the work-day world, though they be well disposed and virtuous, will hardly refrain from despising, or at least undervaluing, the contemplative, aesthetic and emotional Marys. Mary will be prone to avoid contact with the realities of common life, and to withdraw from the society of those who are immersed in them. But Mary and Martha cannot be dissevered from each other without mutual disadvantage. I am not saying that the advantages of such intercourse would be for Martha exclusively. The aesthete and the spiritualist should seek acquaintance with the workers, with the Marthas of the social world. Each class should cultivate friendly relations with the other. An entire community composed of such as Martha would no doubt thrive and prosper in their material interests, but would they not also imperil the development of the divine capabilities of the soul? An exclusive society of Marys would soon lose all relish for life as it is, and would become dreamy builders of nunneries, and thus

be of little use to the world. By all means then persons who find themselves strongly bent in any special direction of thought or action should sometimes intermingle and commune with pure-minded people whose spheres of thought and action are diverse from their own. So let Martha sometimes leave her household cares and her busy, bustling broom, and sit awhile with quiet Mary and meditate on themes of divine beauty and life. Let Mary also at times abandon her mystic contemplations and her yearnings after the ideal and learn from Martha how to be efficient and useful in active life.

The act of Mary in perfuming the head and feet of Jesus was evidently prompted by a refined and earnest soul. Such souls often choose to express themselves by unusual methods; unusual because, possessing affections unusually deep, they cannot fully manifest them by common and hackneyed methods. But such persons will almost certainly incur the disapprobation, if not the censure, of others, even of disciples of the same Master whom Mary so beautifully honored. Those who are ready to censure an humble act of heartfelt piety, because it offers an unusual tribute of affection to Jesus, would do well to ponder the words of reproof from his lips: "Let her alone, why trouble ye her?" Sincere and tender hearts are needlessly made to suffer pain by the careless remarks and thoughtless criticisms of persons, who may design no unkindness, and who would regret if they knew what pangs their blunt and unnecessary remarks had inflicted.

But Mary should remember that those who censure her are not always true disciples of Jesus. John says that it was Judas who exclaimed against Mary's act as

a "waste", and who suggested that the ointment might better have been sold for the benefit of the poor. But Christ adds that Judas said this, "not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein". Judas was the treasurer of the college of disciples, and by the testimony of the Lord, not over honest in official duty.

It may be useful here to glance aside for a moment from Mary to Judas. There are certain men in every society who aspire to be purse-bearers. The financial man is necessary to the well-being of society. There seems no good reason for doubting that Divine Providence, which disposes men, some for one position of usefulness and others for other positions, qualifies and calls some to the trust of bearing the purse, and overseeing the pecuniary interests of society. The position is one of great temptation. I cannot say that the purse-bearer is the most tempted of men; but he is exposed to great and peculiar temptations, and especially so when he assumes his charge because of a self-seeking spirit, rather than called to it by the providence of God. The man who seeks to be a purse-bearer, prompted by motives other than such as may properly move a disciple of Christ, is exposed to the peril of becoming covetous, dishonest, hypocritical, and a betrayer of his Lord.

It does not appear that Judas when he joined the company of Jesus was reputed a wicked man. For anything we know to the contrary, he may have been of fair reputation and of generally honest intentions. Probably, indeed, he was moved to ally himself with the cause of Jesus, as others of the disciples were also, because he presumed that so intimate a connection

with the expected king of Israel must prove profitable. And, possessing financial tact, or manifesting more anxiety than the others to take charge of the pecuniary affairs of the company, he was intrusted with the purse, received the gifts which charity to Jesus and his followers prompted their friends to bestow, and disbursed the same for the needs of the company, or in benefactions to the poor.

If Judas thus placed and having charge of a purse not his own, from which he could abstract money for his own use without detection, should at length have been tempted to commit theft, it would be no strange matter. Many a person, carefully educated and well reputed for honesty, and conscious of no dishonest designs, when admitted to his employer's till, or called to take charge of an estate, has found temptation, which his virtue has failed to overcome. To dishonesty, in some of its various forms, the purse-bearer is particularly exposed. His being a member of the company of Jesus does not certify his integrity.

Then, further, the purse-bearing Judas, although he enjoyed the daily instruction of Jesus, became so possessed by the spirit of covetousness that at last he viewed all subjects in a pecuniary light. Overestimating material wealth, he despised all things else in comparison with it; so that when Mary approached the Lord and testified so expressively her regard for Him, her devout act awoke no enthusiastic approbation in his heart; but instead his keen sensibilities to whatever concerned self at once took the alarm, and he cried out indignantly: "What a waste!" Thus the purse-bearer is tempted to consider as waste every expenditure that yields no equivalent in material, tangible wealth.

The covetous Judas, now become dishonest, endeavors to cloak his selfish spirit under pretense of regard for the poor. "It might have been given to the poor", he says. Yes, and so say many men when asked to contribute in aid of some design of Christian benevolence refuse under plea of duty to the poor in their own vicinity. To the poor let them minister, for the poor, said Jesus, "ye have always with you, and whenever ye will ye may do them good." But let such not criticise harshly the benevolence of willing hearts, who sacrifice for Christ's cause in an unusual way, nor stigmatize their sacrifice as a "waste".

The purse-bearer would do well to consider whether there may not be other and better methods of giving to the poor than by donations of money. To give money is possibly the easiest method of benevolence. But money is not the supreme good. The heart and the brain occupy a higher sphere of usefulness, as well as a nobler position, than the pocket. Whoever gives instruction and care, sympathy and Christian example and guidance to the poor aids their cause more effectually than if he should bestow upon them merely the three hundred pence for which Mary's ointment might have been sold. The question rises here whether Mary's or Judas' expenditure of this money is to be preferred. For my own part I think that Mary did better with her three hundred pence than Judas could have done. True, she poured it upon the head and feet of Jesus, and though the house was filled with the odor, it was soon dissipated and gone. Still, that act of Mary, so humble, so insignificant, if so you choose to call it, has been handed

down in the gospel history with the Master's approval for almost two thousand years. Who can estimate the multitudes of humble hearts that have been encouraged by this simple narrative to come to Jesus with such offering as they could bring, trusting that it would be accepted by Him, who commended Mary for her act of love? Has not this narrative been as life; yea, more than life, to multitudes of "poor" Marys? Strike this passage from the Gospels, and what have you in its place? Only three hundred paltry "pence", which Judas will gladly take and "give to the poor"!

"Give to the poor"! Indeed! The canting hypocrite! Little cared he for the poor. He would hardly have scrupled for ten dollars, had such been the custom, to sell a license to any man in Jerusalem to deal out poverty, and vice, and delirium tremens, and death among those very poor; nor would he have been backward to make oath that it was needful for the accommodation of the community thus to fill the almshouses and jails, to make wives widows and children fatherless, and ruin human souls forever; if only he could thereby make money. Poor, covetous Judas! A little time afterward, for only thirty pieces of silver, he sold his Lord to be crucified! Well was it said of him: "Better for that man if he had not been born!"

It was an humble, retiring woman, who came forward in this company of disciples, of harsh critics, as the sequel showed, to testify her regard for Jesus by the beautiful act of perfuming His head and feet. I am glad that this incident has a place in the gospel history. I am glad also that the approval which Jesus bestowed upon Mary for her testimonial of love for Him is still repeated in the church: "Whosoever this gospel shall

be preached throughout the whole world, this also that she hath done shall be spoken of, for a memorial of her", memorial full of encouragement to all Marys.

Probably there are in all Christian communities some who possess excellent endowments of intellect and affection, who are not found filling so large a sphere of usefulness as their capabilities demand. Many are not in spheres adapted to their tastes and capabilities. There are multitudes of humble and retiring, yet deep and earnest souls; Marys in nature if not in name, who think more and feel more than they trust themselves to express; who moreover are ill at ease in their social positions, and who have innate powers which are not called into exercise, and which their friends do not suspect them of possessing. Such persons are disinclined to utter their convictions and yearnings from fear of exposing their cherished thoughts and feelings to the rude criticisms or repulsive indifference of unappreciating associates. And so they brood in silence over their thoughts and aspirations, conscious all the while of possessing higher capabilities than their position and associates have called forth. To this class of minds let us commend the Mary, who poured the fragrant ointment upon the Lord's feet, and of whom He said with approval; "She hath done what she could".

It will be readily admitted that every faculty and capability of our nature is a gift from God, with the possession of which is ever linked the obligation to use it for good to the full extent of our ability. This rule is without exception. It has the sanction of divine authority and is obligatory upon all moral agents, irrespective of any distinctions of nationality, color, sex,

age or condition. Hence, though difficulties may oppose, and obstacles arise to hinder us in the discharge of duty, as all struggling souls have ever experienced, no person can be absolved under any circumstances from the obligation to faithfully endeavor to do what ever he can. "She hath done what she could," said Jesus of Mary. This is the sum of every soul's duty to God, to do what it can. God requires no more than this, nor can He be satisfied with less. We may not be able to do all the good that we wish to do. Mary might have desired to do more for her Saviour than to pour the ointment upon His feet; but she did what she could, and was approved for it. Some have not the means of doing for Christ so much as others. To some the Master has given ten talents, to others five, to others one; yet to every one according to his ability. And every one's responsibility is commensurate with his capability. If one's capability of service is small in comparison with another's, he should not murmur at the Providence which wisely allots its gifts, some greater, some less, yet all for the good of all; nor should he yield to discouragement in view of the humble field of labor to which he may be called. Humble it may be, but still important in its relation to the general results of the divine government. The humble position of the stones in the trench, whereon the walls of a stately palace rest, detract nothing from their importance to the graceful columns and the magnificent halls which they support. No! No! Every real use in society, however humble its grade, is necessary to the welfare of society; and no faithful worker in the Lord's kingdom can be spared from his work without detriment to the universal work. So let none murmur, nor be dis

couraged at his lot; but faithfully employ his best energies: for "if there be a willing mind, it is accepted according to that a man hath, and not according to that he hath not". (2 Corinthians 8: 12.)

I have already intimated the existence of obstacles to the free development of some capabilities for usefulness possessed by the Marys. These obstacles are of several kinds. Some of them arise from false ideas of social relations, begotten ages ago and inwrought into the social structure. Others arise from the prejudices of narrow minds, expressed by slights and sneers against those who endeavor to free themselves from the customs and restraints which they perceive to be injurious to them. The Marys keenly feel an expression of public opinion. They shrink from incurring criticism, and this is well. Indifference to what others think of us argues no good of its possessor; and whoever cares nothing for the good or ill opinion of his neighbors is not well fitted to be useful to them. But on the other hand we must not permit public opinion to enslave us. We must not indulge a solicitude for the approbation of the multitude, lest we be tempted to sacrifice principle in order to obtain it. Our first inquiry should be, not what will the public say, but what will God have us do? The claim of duty is paramount. Cost what it may of feeling or of personal interest, we must always obey the voice of God speaking to us by means of an enlightened conscience. And if to obey it, it become necessary to contravene the customs and fashions of society, to incur the coarse assaults of brutish minds, or even the coldly suspicious regards of well-meaning friends, why, then, so be it! Better so, than to be unfaithful to duty. Let Mary

then arm herself with the martyr spirit, and let her resolute heart breathe the sentiment of a noble Mary of our own age<sup>1</sup>; "There is nothing in the universe that I fear, but that I shall not know all my duty, or shall fail to do it".

And yet, notwithstanding the obstacles existing here as elsewhere to hinder the free development and exercise of the capabilities of this class of minds, it must be acknowledged that in no country in the world are the Marys so unfettered by the customs and prejudices of society as in our own. As a class they are better educated here than elsewhere. More highly esteemed are they also; for visitors coming to us from abroad have particularly remarked the deference and attention with which woman is treated in our country. So it would not be strange if the influence of the Marys should be more readily felt here than in other lands. As an evidence that woman is freer here than elsewhere I would instance the free discussion of "Woman's Rights" that has occurred in America. What "Woman's Rights" really are in specific cases may often be a question of difficulty, until the interests and convictions of mankind are harmonized. However, there is a general statement respecting the rights of persons, to which Christian minds may readily assent; namely this, that every human being has a right to do his duty. Duty is the foundation of rights. And liberty in its supreme and holy sense is identical with the right to do our whole duty. No human being has the right to step in between me and my duty for the purpose of obstructing the performance of it. The moment that is done, whether by social compacts or individual agencies, by

<sup>1</sup> Mary Lyon.

the compulsory force of the state, or by my own weak and wicked permission, that moment my liberty, my manhood, is sacrificed, and I become a slave. Mary's rights, in brief, are identical with her duties. And the general statement in reference to her duties is that she must do all she can. She must bring out the capabilities of usefulness inherent in her nature. Her latent energies must struggle into useful exercise for the sake of Christ and His cause. And in so doing, or in the endeavor, Mary will be fortunate if she shall escape discouraging dissuasives, the coarse criticism, or worst of all, the active opposition of some about her. Almost certainly Mary will find well-meaning friends who will volunteer their advice respecting her position. To advice kindly given Mary should always listen, but never should she be led by it, unless it conform to her call of duty. It is not given to any human being to say specifically what is another's duty. That is to be determined by each soul for itself, before the tribunal of the Almighty. "Lord, what wilt thou have me to do", is the great question for all souls. It may seem easier to be led by the suggestions of our friends, and we may endeavor to justify the adoption of their suggestions by the reflection that they are more sagacious and experienced than ourselves, but after all, there are certain responsibilities which no human being is permitted to discharge by proxy. There are occasions when no soul is justified in going elsewhere for direction than to God. Face to face with the divine Presence, with yearning prayer, in the inner sanctuary of our being, we must come to hear our call to the duties which Providence assigns us. As there may be capabilities in us of which our friends are ignorant;

nay, of which we ourselves are ignorant until it please God to make them known to us, so no guidance should be sought or trusted save that of the Unerring Wisdom. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him". (James 1:5.) And when once this directing voice has been assuredly uttered to her soul, let Mary see to it that she permit no friendly dissuasion, no rude assault of unfriendly opposition to turn her from the course of her manifest duty. Let her only concern be to do what "she can" in the sphere to which God has called her.

But what can Mary do? "Why, she can sew, and sweep and cook, to be sure". Undoubtedly. But making garments, and sweeping rooms, and preparing food do not exhaust the capabilities of Mary's being. Mary should endeavor, indeed, to acquire the accomplishments of skilful housewifery; to be able to prepare wholesome food, and to superintend the general domestic interests. But Mary should never forget that she possesses an intellect, and social and moral affections; faculties which fit her for higher spheres of usefulness than merely to drudge in the kitchen, or even to shine in the drawing-room. Shall we say that Mary's first duty is to herself, to secure a harmonious and efficient development of her faculties? We do the best possible thing for the universe in doing the really best thing for our own souls; and surely the best thing for any soul is a harmonious development of itself. By a harmonious development is meant that all the faculties of the soul should be called forth in their just and mutual relations and dependencies: the superior by nature as superior in action, and all the others in their proper sub-

ordination. An efficient and perfect character is a unity, a well-ordered kingdom, in which the moral and religious faculties are rulers and judges; the intellectual faculties are counselors; the active energies are executive officials; the social faculties are ministers to other kingdoms, sent forth to form alliances, preserve peace and secure mutual commerce and intercourse, and the natural appetites and physical powers are the producers of material wealth for the kingdom. As in a kingdom prosperity is only assured when such persons rule as God has evidently fitted and called to rule, and when all other functionaries sustain their due relation to the Head; so in the Lord's kingdom of the soul, when His representatives, the moral and religious faculties, occupy the position of supreme command, all is well. Then true life and vigor flow forth into all the receptive faculties, and each of them becomes a powerful ally to the others. A harmoniously developed character combines both the beauty of symmetry, and the strength of unity. But how few are the characters thus harmoniously developed! This is not because of any general incapability for such development; it is because souls are not generally educated with reference to what is highest in their nature, but to what is inferior. How un-Christian is the common view of education! How few recognize the fact that pure Christian affections elevate and enlarge the intellect, even as the pure blood of a healthful body invigorates the brain! Scarcely at all is prayer, which is earnest communion with God, regarded as a means of education. Few seek to develop the entire circle of their faculties as an orderly and harmonious whole, but rather aim to call forth some special power in isolation from the rest; or,

worse still, to concentrate the whole energy of their being within the sphere of some single faculty, such as the acquisitive, or the alimentary; developing it into a preponderance of power; exalting a faculty of sense to the seat of dominion, and committing again the sin of Jeroboam, who "made priests of the lowest of the people, who were not of the tribe of Levi".

If the true head of the human faculties, the religious faculties, be not upturned to the spiritual zenith, but the order of creation be inverted, Nabal-like, and the pocket or the stomach be exalted as supreme, a similar effect ensues in the soul to that which is experienced in the sensations of the body, when its natural posture is inverted, and the head is made to occupy the place of the feet. For to one so viewing affairs the visible universe appears as if turned upside down, the earth above and the heavens below; and so to a soul in which the rightfully supreme faculties are thrust down, and the appetites raised to the ascendancy, the entire sphere of spiritual and divine things seems distorted and inverted; the feet trample the heavens, and the blood rushes down from the grosser parts upon the prostrate brain, bewildering its perceptions and destroying its normal vision.

Let Mary therefore endeavor to unfold a strong and harmonious character, that she may profit society by holding forth a model soul to the study and imitation of those around her. To this work Mary seems especially well adapted. The keen moral sense, the natural benevolence, the beautiful instincts of her nature, all conspire to qualify her for eminent success in the work of harmonious self-development. One such fully developed soul: what a proof is it of human capability;

what a ground of hope is it to struggling hearts, and with what clearness it enables us to realize what would otherwise be to us little more than an ideal perfection, the cultivated Christian spirit!

With all her earnest self-culture Mary must not neglect the care of her health. Of the class of Marys may it not be said, as the evangelist says of this Mary on a certain occasion, that "she sat still in the house". Mary with her idle musings will experience strong inclinations to a course of life too retired and sedentary for her health. It is painful to see so many Marys with faces "sicklied o'er with the pale cast of thought"; with weakened nerves, precursors of premature death. There is a mournful "neglecting of the body" among young persons generally. Strange that while all speak of health as a blessing, so many should be indifferent to the means by which it is secured. But health is more than a blessing; it is a duty, a duty that we owe to God, whose we are, to use wisely the powers which He has bestowed upon us, and to glorify Him "in our bodies and spirits which are His".

Mary perhaps will not need the incitement of the apostolic command to "give attention to reading". Martha may need more to be reminded of this duty. Say not, Martha, that you have no time to read: you must "redeem" your time in this respect. You spend time unnecessarily every day "cumbering" yourself "with much serving", and some of it you might employ more profitably. A less elaborately furnished table, and a better stored mind, O Martha! Are not these things earnestly to be thought of?

Assuming that Mary has "chosen the good part" of a harmonious development of her soul's faculties, and

of a careful attention to her physical health, it remains for us to show what, after such preparation, she is competent to do for society.

And for the first it is obvious that Mary is capable of exerting a powerful influence upon the minds of children. Children are drawn to Mary by strong attractions, and she may mold their minds and manners almost at her will. Many a Mary is pining in secret for a larger sphere of usefulness who might find her happiness and her highest usefulness in endeavoring to foster in the minds of the children in her vicinity intelligence and virtue. To gain their affections, to elevate their tastes, to direct their activities, to enlarge their views, is what Mary can do more easily than others. She is qualified also to be singularly successful in works of love to the poor. Her presence in their dwellings, her kind sympathies, her instruction and encouragement help them; all little things, as the loan of a useful book, or any of those kind attentions by which heart speaks to heart, may render Mary an angel of God to many an humble home, in which her care for the poor would be as the precious ointment poured upon Jesus, filling the whole house with its fragrance.

Then Mary may serve society by giving her influence for the formation of a Christian public sentiment. Public sentiment is too often unsanctified by the spirit of Christ. It permits many wrongs and obstructs the free action of the faithful soul. In whatever respect public sentiment is wrong, it should be corrected. And probably no class of persons could be more influential in such a work than the Marys. They need not "lift up the voice, nor cry, nor be heard in the

streets"; but they should give society the benefit of their consistent and decided example. Mary owes it to herself and to her Redeemer to use her influence for the repression of intemperance. Many the young man who dates his ruin from the glass of wine placed in his hand by some thoughtless young woman, who has urged him to drink. Mary should refuse to lend her countenance to any immoral fashion, however popular; and she should freely utter her convictions to her associates. Those who think that a woman should have no opinions; or at least, that she should refrain from propagating them, object to the exercise of this kind of influence on the part of Mary: but to study what is true and to utter the truth in love for the welfare of society, is the prerogative and duty of every intelligent mind. How speedily might the ravages of intemperance be checked if every Mary were to kindly and courageously employ her influence for the suppression of the vice. So of other social evils. Mary should not permit her convictions to be suppressed by the presence of a perverted public sentiment, but should use the powers God has given her to declare and enforce "a more excellent way".

Lastly, Mary can effectually subserve the interests of society by her resolute acknowledgment of her Lord. In this let her not falter. If in her heart she accepts the Christ as "the Way, the Truth and the Life", let her see to it that she assume a decided Christian position. Let her never fail on every fit occasion to manifest publicly her regard for the principles of Jesus. Some may be found to criticise and oppose her Christian endeavors. Her own heart may whisper to her that it is little she can do for Christ. But let her do what she can.

If it is no more than to anoint the feet of the Master, let her do that, so that the fragrance of her Christian service may fill the house. So may Mary, even in the midst of the disciples, approach and honor her Saviour.

In glancing over the field of Christian history for examples with which to illustrate the principle before us, my mind rests upon the sainted Theresa of Spain, a seraph soul, who blends the virtues of Mary and of Martha, and who rises daily to heaven to sit at the feet of Christ, so as to strengthen her soul for the arduous labors which she performs for society. I see Ann Haseltine Judson leaving her native land, in the bloom of youth, to traverse oceans and bear the word of life to heathen lands; the first of her sex who went forth to do for Christ what she could in the field of foreign missions. I see too Elizabeth Fry, who in the love of Christ devoted herself to visit the "spirits in prison". I see Mary Lyon, who struggled up from poverty and seclusion to eminent usefulness as the Christian instructress of thousands of her sex. I see Dorothea L. Dix going forth noiselessly through our land, pleading the cause of the feeble-minded, and by the magic of her benevolence causing stately asylums to arise for those afflicted ones. Honor to her, the apostle of Jesus to the insane! And I might name a multitude of such, who, incited by the spirit of Christ, have arisen in humble spheres to accomplish great things, and are held in everlasting remembrance, because, like Mary, they have done what they could.

There have been Marys, the fame of whose beauty filled the land of their birth, and has been heard by us after the lapse of ages. There have been other Marys

born to royalty and called to sway the scepter of the proudest kingdom of the earth. Many lands echoed their names, and the acclamations of millions hailed them happy. All these have passed on to appear at the judgment seat of one, in whose sight holiness is beauty and love is power. At the same throne appeared that humble Mary, who while on earth anointed the feet of her Lord, and was commended by Him, because she had done what she could. Human imagination cannot conceive the glory that awaited her in the home of the holy. Oh, the rapture that thrilled her soul when the angel sisterhood welcomed her to their happy abode! "She hath done what she could." "Well done; good and faithful servant; enter thou into the joy of thy Lord."

## VI

### INSPIRATION

**A**LL Christians believe that the volume which contains the Old and the New Testaments possesses a higher authority, and performs a more important use than any other book in the circle of literature. The church declares its high estimate of this volume by designating its collective sacred writings as The Bible; that is, The Book, the Book of Books, the Book of God.

Along with this universal reverence of Christians for the Bible, there has been much controversy among them, some of it not very useful, as to the manner in which its truths were originally communicated to man. Various theories of inspiration have been proposed and are still maintained by various schools of Christians. Some affirm that the original writers of the several books of Holy Scripture were simply amanuenses of the inspiring Spirit; penning such words, and only such, as were given them from above. Others maintain that the Holy Spirit suggested to its penmen the ideas which God would communicate to mankind, at the same time leaving to the natural faculty of each writer the embodying of these divine thoughts in human language. Others, again, attributing still more to human agency, suppose that the sacred writers employed their native faculties of judgment and memory, so far as those might be competent to extend; while, for the rest, they

were guided, or at least preserved from error, by the superintending Spirit. Others still believe that the inspiration which moved the tongues and pens of holy men of old was that deep and truthful spiritual perception, which all thoroughly earnest and devout souls enjoy in greater or less measure.

Now all these schools of Christians believe that the Scriptures are "profitable for doctrine, for reproof, for correction and instruction in righteousness"; that they were given "that the man of God may be perfect", and that they contain "the words of eternal life". In reference to the supreme authority and utility of the Holy Scriptures the belief of all Christians is for aught I know unanimous. The matter of difference among them is as to the manner in which those words of life found their way into The Book. The differences then among Christians respecting inspiration do not touch the fundamental fact that they contain the words of eternal life, but as to how the words of life came to be where we find them. It is somewhat as if sick persons should heartily agree that their physician has a medicine that will effect their recovery, but who strenuously contend and differ as to how he obtained it. With those sick persons their real interests are concerned with the undoubted fact of the healing power of the remedy, and not with the hypothetical methods of its procurement, and so now with this matter of inspiration the vital thing is that it is of God, and not how God contributed the inspiration.

I am particular in making this statement because I do not wish to add another question to all those in which real differences among Christians are stated with exaggeration, and in which things incidental, if not

quite unimportant, are magnified into essentials of the faith.

All writers on inspiration quote that noble passage in the Second Epistle to Timothy, in which it is declared that "All Scripture is given by inspiration of God". Assuming for the moment the sufficient correctness of the verse as given in the Authorized Version, although some critics and translators raise objection, I remark that the design of the passage is to affirm the various utility and final purpose of the Scriptures; while quite incidentally it is stated that they are divine. Twenty-four words in the Greek are occupied with the statement of the use and design of Holy Scripture, and only one word is used to denote that quality in them which our translators have essayed to describe in the phrase, "given by inspiration of God". If we follow the original we might say, "All Scripture is *theopneutos*"; that is, "God-breathed". The evident meaning is, for we need no hair-splitting here, that there is a breath of life, of divine life in the Book of God. A book has both body and soul. The first is seen in the words; the second is found in the ideas. The words in the Book of God are the same that we find in human books, but the ideas are different. Human books contain a breath of life, but it is of human life; life born of human fancy, wit, or reason. God's Book is an organism of human words embodying to man the divine idea.

In the verse which immediately precedes the notable passage which has been cited, the apostle refers to this "God-breathed Scripture" as the "Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Jesus Christ". There can be no doubt

that the "God-breathed Scripture" of the 16th verse is identical with the "Holy Scripture" of the 15th verse. And it is evident that the "Holy Scriptures" which Timothy had known "from a child" must have been the Scriptures of the Old Testament; for no parts of the writings of the New Testament were in being as early as the time of Timothy's childhood. Furthermore we shall do well to consider that the "Holy Scriptures" in which Timothy had been taught from childhood were not necessarily the whole number of books, or separate tracts, at present contained in the Old Testament. The sacred literature of the Hebrews comprised all these books, with some others that have not come down to us; but they were not all esteemed with equal authority by the Jews. The Law, by which was intended the Five Books of Moses, was held in highest esteem. A portion from it was read every Sabbath in their synagogues, until the edict of Antiochus Epiphanes, B. C. 167, when sections from the books of the Prophets were substituted, and were read after that time in connection with the section from the Law. The third general division, which contained writings which were not read in their public service, the Jews called "The Psalms", because the books of the Psalms occupied the first place in it. This division contained the writings of David, Solomon, Daniel, Ezra, Nehemiah, the book of Job, Chronicles, Esther, etc. These three divisions are referred to by the Saviour as "the Law, the Prophets and the Psalms". (Luke 24:44.) The books in the last division were not as a whole so highly regarded as the others. There is reasonable doubt as to whether the "Holy Scriptures", with which Timothy had been ac-

quainted from a child, included all the books of this third division.

However the apostle is specific enough in his reference: for by the "Holy Scriptures" here mentioned he means those writings which are able to make their readers "*wise unto salvation through faith which is in Christ Jesus*". The books therefore which are here referred to are those of which the substantial testimony is Jesus Christ. Christ is the idea which infills and divinifies the Holy Scriptures. Where this divine idea, Christ, is presented in the Old Testament, whether under types and ceremonials, or in more spiritual embodiments, there the breath of God animates the human words of the testimony. The Old Testament has no worth in the Christian sense except as a harbinger of the Messiah. The root is not valuable for what it is in itself, but on account of the fruit-bearing stem and branches which it sustains. The Law has its use as a "Schoolmaster to bring us to Christ". The burden of the prophets was the Messiah. Christ is the divine idea which gives value to the old prophetic utterances: "For the spirit",—*pneuma*, the life breath,—"*of prophecy is the testimony of Jesus*". (Revelation 19:10.) "In the Law of Moses, and in the prophets, and in the psalms" were written things concerning Christ. (Luke 24:44.) In the proportion that Christ was the idea presented in the writings of the ancient covenant those writings were God-breathed, and the less of Christ in them, so much the less was there of the God-breath, of the inspiration. For we may easily understand that the value of any book resides, not in the words which compose its organized body, but in the ideas which constitute its animating soul. Whether

the words were constructed into sentences by skilful or unskilful writers; by the natural exercise of human faculties, or by the miraculous agency of God, are matters quite irrelevant to the question, whether the Scriptures have God-breath in them; whether they embody a divine idea, or word of God.

Unity must characterize the productions of the Perfect Mind. The existence of infinite variety is entirely consistent with this statement, for in the works of God variety at last and everywhere conveys into unity, and a central idea at last appears in the complex manifestations of the Divine, the sum of all subordinate ideas, mirroring forth to infinite vision the perfect image of the Creator, the idea of God.

This one central idea of God, expressed in a form adapted to finite comprehension, is the word of God, or speech of God, to his creatures. This word of God is God Himself, as manifested to finite minds. That manifestation we have in Christ, the incarnate Word.

But our thought now concerns The Book, and in what sense a book can be the word of God I will endeavor to show. This volume which we call The Bible is a natural substance composed of leather, paper, ink and a small portion of gold upon its edges. Its value is not in its material substance, but in its signs. It contains the written signs of sounds, which are themselves the signs of ideas. The signs are not the word of God; that resides in their signification. Ideas are begotten in the minds of men by looking upon these signs: but these are not yet God's words, for ideas are human conceptions of the divine idea, not the idea itself. God's idea is embodied in Jesus Christ, who was first exhibited to man as a being of flesh and blood,

a phenomenon of the material world, and afterwards more fully and perfectly revealed as a living spirit brought into contact with the souls of men, to breathe into them the breath of God's own life. The Scriptures are the word of God, because they are, as Luther beautifully expresses it, "the swaddling clothes and the manger wherein Christ lieth". Christ is the central idea of all God-breathed Scripture. Other ideas subordinate to this are contained in the books of the Old and New Testaments, but the value of the subordinate ideas is to be determined by their relation to the central idea. A book which has nothing of Christ in it has no God-breath in it. Christ is not revealed with equal clearness in all the books of Scripture: some give us only dim shadows of good things to come, while others paint, as with a sunbeam, the Lord seated on the throne of His glory.

The degree of spiritual use which a book of Scripture may accomplish for us determines the amount of interest with which we may properly regard it. If the book of Esther has as much God-breath in it as the book of John, it will be made evident by the infusion of an equal amount of the divine life into the souls of those who devoutly peruse it. The God-breath of either is not the Hebrew and Persian of the former, nor the Hellenistic Greek of the latter. The test by which God-breathed Scripture may be discerned is that it is "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works". If the perusal of the Canticles, or the Chronicles, puts God-breath into the soul of the reader, let him accept them as God-breathed Scripture.

To me much of the controversy respecting the inspiration of the Scriptures seems excessively frivolous. Some are fearful of the peril to the church, to our church, if there is any sanction given to a judgment as to the relative inspirational value of this book and that of the Sacred Word. But there will be no peril to the church at large, or to our own church, if we and others hold to the old ground. We take the Holy Scriptures of the Old and New Testaments "*as our only and sufficient rule of religious faith and practice.*" We have no other rule. We hold this to be sufficient. Whoever practically holds this confession stands on Christian ground. Whoever preaches the Scriptures as the rule, the only and sufficient rule, of the faith and practice of churches and of Christian men, preaches like a Christian. He may have his own theory of inspiration, provided he have intellect enough to frame one for himself, or the good fortune to discover one framed by some one else. As to theories of inspiration he may think Bishop Lowth's the best, or perhaps Dean Alford's, or Gaussen's or any other good man's. One may take any one of them and yet stand firmly on our ground. There are different degrees of knowledge among ministers, and theories with them will vary as their knowledge differs in degree. But ministers of all degrees of knowledge must bow among us to the only and sufficient Rule. They may have any theory of inspiration, or they may have none at all, but each must bend to his own honest conviction. But the man who rejects the Bible as his only and sufficient Rule rejects the platform on which we stand. And he who would set up any theory of inspiration as a test of fellowship

among us would thereby step off from the Christian platform and pronounce himself a sectarian.

All this controversy about inspiration does not concern the divine truth itself, so much as the manner of its communication. It is as if a loaf of bread should be put into the hands of a hungry man, and he should in place of satisfying his hunger straightway fall to questioning the donor about the soil on which the grain grew; and then, not satisfied with the answer, should tramp out into the field and laborously turn up the stones and inspect the stubble, and analyze the soil. To my mind he would better have eaten the bread. So with our hypercritical theories of inspiration. What matter whether the words used in Scripture were selected by human wisdom, or suggested by divine inspiration, so long as we know, independent of this, that the Christ set forth in the Scriptures is the Bread of Life for starving souls! Its great idea, Jesus Christ the Manifestation of God, the Pattern for man, stands forth in all the power of eternal truth to the reverent soul, and it will transform him into resemblance to its own perfections.

To him who approaches the Scriptures in the spirit of the Jews of antiquity, who spends his time in counting up the letters of this book and that, who finds inspiration in the grammatical forms and inflections, and who hunts up divine mysteries in the curiosities of its literature, the object of his search will appear: but at the same time it is highly probable, while he is so closely inspecting the physical lineaments of the Word, that the life which it contains will escape his notice; and danger that instead of becoming "wise unto salvation" by his Scripture examinations he may be led into a frivolous and unproductive Bibliolatry.





AUSTIN CRAIG BEGINNING HIS MINISTRY

## VII

### THE CHURCH THE MEDIUM

**T**HE prevalent opinion respecting the mode of the Divine influence upon the world is unfounded in truth and is mischievous in its tendency. It is extensively believed that all religious impressions are the fruit of a direct and immediate operation of the Holy Spirit upon the human mind, and that the times of the Spirit's outpouring, the subject of its influence, and the modes of its operations are arbitrarily appointed by God, without any reference to the activity and faithfulness of the church, or to the disposition and capacities of the sinner. How-much-soever religious sects have differed in their selection and use of terms to define their ideas of the office and influence of the Holy Spirit, it is presumed that the majority of them believe in some direct influence of the Spirit upon the mind of the sinner, prior to any feeling or action on his part; and that the beginning of every religious experience is the result of an immediate and special agency of God.

The natural consequence of this belief has been a lack of confidence in the power and efficacy of the truth, and a disposition to rely upon supernatural influence, rather than upon human effort and obedience. For if we believe that man can do nothing in the work of spiritual reform, until he is impelled by an immediate influence from heaven, we will naturally incline to await

that influence, and thus to relax our efforts in the work of salvation.

I design to show in the following observations that the church is the sole medium of Divine influence upon the world.

I will commence my argument by stating a principle which as I think receives the unqualified support of reason and inspiration, that an unconverted man cannot be a recipient of direct and immediate spiritual influence. The only Scripture which I need here adduce is the declaration of Jesus, recorded in John's Gospel:

"I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth, which the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you." (John 14:16,17.)

This testimony is decisive: the world cannot receive the Spirit of truth.

But why cannot the world receive the Spirit of truth? Simply because it is a Spirit of unbounded purity and goodness; and the world, for the reason that it "lieth in wickedness", is adverse to the heavenly Spirit, and desires not the knowledge of its ways.

And here should be a word of explanation. I have said that the world is adverse to the heavenly Spirit. In what sense can this be true? Is man naturally adverse to goodness? Or is his enmity acquired? To these questions various answers have been given. Some have told us that man by nature is unfitted for goodness, and prone to evil. Others have said that by nature he is inclined to obedience and holiness. It is important here to hold correct views of this subject.

What then is the true view of human nature? I reply that man by nature is neither holy nor wicked. These terms are not applicable to nature: they describe character, and character is the fruit of action. Hence man by nature, man before he has acted as a moral agent, is neither holy nor wicked. Neither is man by nature specially inclined to holiness or to wickedness. Had a strong bias toward virtue, or toward vice, been implanted in the soul of man, it must have been prejudicial to, if not fatal to, his free moral agency. Man by nature is capable of goodness, but he is also capable of wickedness. He would not be a free moral agent were he otherwise. Man is a recipient. He is capable of exalted attainments; yet all that he attains is the result of influences from outside of himself. He has nothing which he has not received.

I have said that man is a recipient. I will illustrate the expression. The plant is a recipient. It has an innate capability of growth and perfection; but its development depends upon the nutriment which it receives from without. Now the nature of the nutriment which it receives, and the consequent character of the plant, are determined by the circumstances of its situation. If it be planted in a soil adapted to its nature, and if it be freed from noxious influences, it will attain maturity and yield its perfect fruitage. But if it be planted in ungenial soil, or be shaded in the forest, it grows as a sickly sprout and brings no fruit to perfection. So is man. He is endowed by nature with exalted capacities, but is merely the recipient of foreign influences. His soul derives its nutrition from abroad, and its development is determined by the character of its associations. But there is a respect in

which man differs from the plant. The plant cannot change its situation. It cannot seek other influences than those which are operating upon it. With man it is far otherwise. He is no passive subject of accidental influences. God has endowed him with reason and conscience in order to enable him to select his associations and have the power to refuse the evil and choose the good.

Man then is a recipient, capable of goodness and wickedness, and endowed with the faculty of choice. If he receive holy influences it is well. If he is under unholy influences he must place himself under others, or he is lost. God is the source of all pure and spiritual influences. But the direct and immediate operation of the Divine influence cannot be experienced by wicked men. This is what Jesus meant when He declared that the world cannot receive the Spirit of truth. But though God does not impart His Spirit to the world by a direct and immediate influence, He can and does impart it through the medium of His church. The church is the repository of all spiritual blessings. Spiritual blessings may be comprehended in two words, truth and spirit. Truth addresses the understanding, and spirit addresses the affections and the will. Will and understanding constitute man. Hence if the church possesses truth adequate to the illumination of man's understanding, and spirit capable of influencing his will, she has all the means of reform by which the human soul can be influenced.

Now what is the voice of Jesus respecting the mission and influence of the church? These are His words: "Ye are the light of the world". Light was metaphorically used by the Orientals to signify truth.

Doubtless it is so used in this passage. All the spiritual truth in the world is in the church. This is the meaning of the apostle when he declares the church of God to be "the pillar and ground of the truth". (1 Timothy 3:15.) Again, Jesus says of the church: "Ye are the salt of the earth". This declaration, like the former, is couched in figurative language. What was the idea that Jesus intended to convey? Now salt was employed by the Eastern nations to represent every excellent quality and disposition of the soul. The New Testament use of the term is similar. "Have salt in yourselves", said Jesus to His disputatious disciples, "and have peace one with another". "Let your speech", says Paul to his Colossian brethren, "be always with grace, seasoned with salt; that ye may know how ye ought to answer every man". In these passages salt represents an inward principle whose manifestations are peace and spiritual wisdom. What is this inward principle but the Holy Spirit, whose chief fruits are peace and wisdom, and whose office is to purify and save the world?

The church, therefore, because it is the light of the world, and the salt of the earth, is the repository of all the spiritual influences by which the world is blessed and saved. All the derived goodness in the universe is in the church.

What then is the church? The church is the assembly of the good, both in heaven and upon earth. The church is the spiritual family of God. Jesus Christ is the Elder Brother of that family. He is the Head of the church, and all who participate in His spirit, whether they are in the spiritual or in the natural world; whether they belong to any religious sect, or

stand aloof from all, are joined to Christ and belong to His church.

What too is goodness? Goodness denotes spiritual character. Outward conformity to law, or to the customs of society, is not goodness. Goodness is that quality of mind which imparts character to action. The quality of actions in the sight of God is determined by the quality of the spirit in which they are performed. The wicked may conform outwardly to the law of God, but there is no virtue in their conformity, because they do not act from an inward reigning principle of righteousness. The conduct of the wicked is not prompted by a Holy Spirit, but by a spirit of selfishness. The apostle James has aptly illustrated the thought. He says:

"If ye fulfil the royal law, according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well. But if ye have respect to persons, ye commit sin, and are convicted of the law, as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery; said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." (James 2:8-11.)

The prevalent idea of obedience is that it consists in an outward conformity to the laws of God. According to this idea, if a man had kept nine of the commandments, and violated but one, he is regarded as having a balance of goodness in his favor. This idea savors of the counting-room, and may be appropriately named the commercial idea of goodness.

But the apostle has plainly declared that he who offends in one point of the law is guilty of all. What can he mean? Does he mean that he who commits theft is therefore guilty of murder? Certainly not.

He has in view the Christian idea of obedience. In accordance with this idea actions have no character, no significance, except as they represent motive and spirit. If a man has fed the hungry and clothed the naked he has complied with the letter of the law. But if his action were prompted by a desire of applause, or was mere deference to public sentiment, it can be estimated only as manifestation of the spirit of selfishness. There was no goodness in it.

On the other hand, he who acts from an inward love of rectitude and goodness obeys the laws of God, even though through imperfection of knowledge or judgment his external actions lack conformity to the commandment. Obedience and disobedience in the scriptural sense are not names of actions, but of spirit. In the sight of God an obedient spirit is the fulfilment of the whole law. On the contrary, the spirit that wilfully neglects one precept of heaven thereby manifests complete alienation from goodness.

I repeat then that all the derived goodness in the universe is in the church of God. Outward conformity to the divine law may be found among the bad; but outward conformity to law does not constitute goodness, because goodness is spiritual.

I now pass to the statement of Jesus that the world cannot receive the spirit of truth. Some will probably ask, why cannot God operate by direct spiritual influence upon the minds of the bad, as well as upon the minds of the good? And if He cannot, is He then infinite in power? I may reply that the doctrine of the infinitude of the Divine power does not assert that God does all the things which we imagine can be done, but that He does all those things which are consistent

with each other and with the highest good. The power of God over the material universe is in a correct sense infinite, and yet it has limits. God cannot cause motion without previously causing the existence of parts. Nor can He cause noise without motion. To say that God with all His power can produce noise without motion is to assert what is absolutely impossible in the nature of things. And the direct influence of the Holy Spirit upon the mind of a wicked man is likewise impossible in the nature of things.

Let us consider how it is that the Holy Spirit cannot act upon the mind of a wicked man. God is infinite in goodness. His nature therefore inclines Him to communicate to His creatures the highest happiness which He is able to impart. But what manner of being must that be to whom God can impart the highest happiness? It must of necessity be a moral and spiritual being, because the highest possible happiness of the creature is to enjoy the wisdom and goodness of the Creator. Now a being capable of virtue and goodness must of necessity be a free moral agent; must be endowed with self-determining power. The motions of a machine can have no moral character. They are neither virtuous nor vicious, because the machine has no power of choice, but acts as it is acted upon. Therefore because there can be no virtue where there is no power of choice, a being capable of virtue must be capable of choice, and hence a free moral agent.

Since then the infinite goodness of God inclines Him to create beings capable of the highest possible happiness; and since the highest possible happiness is found in virtue and moral goodness, it follows that the infinite

goodness of God prompts Him to create free moral agents, because such only are capable of goodness.

We may now consider the question, why cannot God operate upon the mind of the wicked by direct and immediate spiritual influence? The answer to this is, that an immediate and direct influence of the Holy Spirit upon the mind of a wicked man would destroy his free agency. It would render him incapable of moral action and so would defeat the purpose of his creation.

The direct influence of the Holy Spirit cannot reach the soul of a wicked man. This position is sustained by several considerations. All influence depends vitally upon sympathy. Minds influence each other only as they are sympathetic, and the degree of influence is proportionate to the degree of sympathy. Sympathy is the tie which holds humanity in social relations. All our voluntary associations are determined by sympathy. Minds of similar character, feelings and interests are drawn together by the strong and irresistible attraction of nature; while minds whose affections are centered in things entirely dissimilar repel each other. They have not sufficient sympathy to render their intercourse mutually agreeable. The profane and sensual do not choose the humble Christian as a companion: they do not enjoy social intercourse with him. External influences may compel them to associate with him, but the powerful attraction of nature presently draws them away into companionship with their own kind. Minds that are unsympathetic repel each other, and where there is repulsion there can be no influence.

With such understanding there is no difficulty in accepting the declaration of Jesus that the world cannot

receive the Spirit of truth, "because it seeth him not, neither knoweth him". The world-spirit is contrary to the Spirit of God. It does not know it. It has nothing in common with the Holy Spirit, and hence withdraws from it.

Now because the Divine Spirit cannot act directly upon the mind of the wicked man God has appointed an indirect and mediate influence of his Spirit. So Christ taught the disciples that they were to influence the world, because the Spirit was in them. "Ye know him", said he, "for he dwelleth in you, and shall be in you". And this Holy Spirit, dwelling in the Christian, is the medium of heaven's influence upon the world, and helps to make the church the "salt of the earth".

As already seen, God does not act directly upon the sinful mind, but He can act directly upon the good, and through the good He can act upon the bad. If any are troubled by the problem how the direct and immediate influence of the Holy Spirit on the mind of the sinner would be inconsistent with his free moral agency, and yet how a mediate and indirect influence of the same Spirit through the church on the same mind would be consistent with free moral agency, it may be explained by the principle that influence depends upon sympathy. Although the wicked do not sympathize with the Holy Spirit, there is a sympathy between the good and the bad men of the world, and the Spirit working through the good may thus affect and improve the bad.

But what is the nature and extent of the sympathy subsisting between the good and the bad in this life? Evidently it is not a spiritual sympathy. For the

spirit of the Christian is the Spirit of God. There can be therefore no sympathy between the spirit of the bad and the spirit of the good, for the same reason that the bad cannot sympathize with the Spirit of God.

The sympathy which subsists between the good and the bad is a natural sympathy. In this life all participate in a common nature. This common nature is the foundation of common relations, of common pursuits, of common interests and of common enjoyments and sufferings. This is the ground upon which the good and the bad meet in unity of interests and affection. Where such unity exists there is sympathy. Where there is sympathy there is always influence, for sympathy is but another name for susceptibility to influence. Hence wherever sympathy exists between the good and the bad there influence is exerted. But by whom is it most exerted, by the bad, or by the good? Evidently by the good. For the weaker are invariably influenced by the stronger. With this agree the words of the beloved disciple: "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world". (1 John 4:4.) The spirit which is in the world is selfish, and consequently, a fearful spirit. But "God hath not given us a spirit of fear, but of power". The influence which the good exert upon the bad is the influence of God's Spirit, and it is in respect to this influence that the church is called the "salt of the earth".

Looking further into the sympathy subsisting between the bad and the good, I observe that its foundation lies in a community of the material nature, and a consequent community of relations and interests. But these relations and interests are almost infinitely

varied. Hence the degrees of sympathy to which they give rise are equally varied. Now the benefits of spiritual influence which the bad may enjoy are proportionate to the various degrees of their sympathy with the good. He who has most community of interest with the good will have the most sympathy with them, and he who has most sympathy with them will have most of the influence of the Holy Spirit. The operation of this principle extends even to the cradle. It is this which produces the differences observable in the inclinations and the capacities of children. The child born and educated in a sphere in which there is little sympathy with the good cannot do otherwise than grow to manhood with little sympathy with the good, and consequently, with little susceptibility of spiritual influence. In this condition his intellect becomes stunted and debased, for heavenly influences are necessary to the perfection of the whole man; not of the moral faculties only, but of the intellect also. Even the body is affected by the agencies which influence the soul. Impurity and selfishness stamp their impress upon the body, and goodness has an outward expression in physical beauty and symmetry. It is not without reason that the master painters have always represented Jesus as the ideal of physical beauty and perfection.

But why, if the cause of mental and moral differences in children be, as has been stated, does not the good Father interpose to prevent such destitution of spiritual influences, and so save the infant soul from blight and ruin. Interpose? But how interpose? Why shall He put forth no direct agency of His Spirit? But how could He do that? To do that would destroy

## THE CHURCH THE MEDIUM 44

the free agency of man, and so annihilate his capability of virtue and of the highest happiness.

The interposition when it comes must be from Christian men, from the church of God. The church is the medium of the Divine influence upon the world. The church must labor to receive more of the Holy Spirit and extend accordingly its sympathies toward the wicked. Only in this manner can the spiritual influence, which the church employs, be augmented.

Multitudes in the church are excusing their spiritual lassitude by saying that their condition in life is humble; their talents inferior and their influence upon society is scarcely felt. The answer to this is that every Christian, however humble his talents and condition, possesses the Spirit of the Father. It is this Spirit in him, and not his mental capacity or external condition, which makes him "the salt of the earth". And this Spirit is "a spirit of power". Every Christian has influence. He is a medium through which the Spirit of God operates upon the world. Doubtless each individual Christian has some influence, which no other man exerts, or can exert.

A few plain facts apply here. God has so constituted His natural world, and the natural man in it, as to secure the greatest possible number of mutual dependencies and communities of interest. Thus the varieties of soil and climate serve as bonds of interest and sympathy to the world. The varieties of soil and climate afford a variety of fruits and natural productions. Thus nations are made dependent upon each other for the luxuries and necessities of life. This dependence lays the foundation of commerce and world intercourse. Intercourse of nations promotes the

diffusion of knowledge. All this gives rise to mutual acquaintance among people of different laws, language, customs and religion. Acquaintance leads to the formation of other bonds than the mere trade bond; to bonds of science, friendship, affinity and of religion. Thus the minds of men are opened to new influences, and the nations of the earth are knit together in sympathy and brotherhood.

Now when we examine man's social relations we find them affording every conceivable ground of mutual interest and sympathy. There are the family relations; the close ties of husband and wife, of parent and child, of brother and sister, besides other ties of kindred and affinity. Then there are the ties of friendship. Then also there are the various relations of neighbors, of citizens and of business life, all affording an almost infinite variety of pursuits and interests; of occupations and dependencies, which bind the different classes of human society in union and sympathy. God has established these mutual relations and interests in order to furnish a mutual ground of natural sympathy, upon which the bad may meet the good and thus become subjects of the influence of the Holy Spirit. As we have seen, these relations are varied to an almost infinite extent. They give rise to the almost infinite variety of sympathy which exists among mankind; sympathies between nations, and kindreds, and communities, and neighborhoods, and families, and individuals. Hence there are channels of influence flowing from, and also toward, every member of society. Every man may have intercourse and sympathy with some who are better than himself. The bad may commingle with the

good and be influenced by them. Thus a manifestation of the Spirit is given to every man.

Since human relations and sympathies are thus varied, it follows that every man will have some interests and relations in society which differ in kind or in degree from those of all other men. Hence every man will be the center of some sympathies which are peculiarly his own, and by which he will be able to exert some influence which no other can wield. There is no man therefore who can be spared from the church without detriment and loss to the spiritual interests of the world.

The principles so far presented pour a flood of light upon the atonement; a subject which to the multitude seems involved in impenetrable obscurity. Why did Jesus appear in the flesh? Why was it necessary that He should suffer and die? These are questions that have been often asked, and asked in vain, by some who have loved and sought the truth.

If we search into the special purpose of the Messiah's mission we shall find that it was in order to reconcile men to the Father. But how is that reconciliation to be accomplished? It is not by bringing God down to us, but rather by bringing man up to God; by transforming sinful men into holy men; by imparting the Divine Spirit to man and causing him to resemble God. The manifestation of the Messiah in the flesh, of itself, was not the blessing which the Father designed to afford the world: it was the means of introducing that blessing. The blessing itself is the fulness of the Holy Spirit. Accordingly Jesus said to His disciples: "It is expedient for you that I go away; for

if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you".

Jesus came into the world simply to become a medium through which the Holy Spirit might be imparted to the human race. In giving us this Spirit God gave us all things. Among the riches of the boundless universe the Father has nothing better to give us than His Holy Spirit. God purposes in Christ to elevate man to the throne of the universe, and to make him a partaker in the Divine nature.

Since Jesus came to impart the Holy Spirit to the human soul, why was it needful that He should participate in the trials and sufferings which are incident to human life? This was in accordance with the laws which govern the outreach of spiritual influence, and which compelled that Christ should sympathize with man, and be capable besides of enlisting man's interest and sympathies. No being, however benevolent his disposition, can sympathize with others, except by coming upon a common ground of interests with them. The most perfect and exalted angel could not sympathize fully with men, unless he had participated in the varied experience of human life.

Now Jesus had no spiritual sympathy with those to whom He came, for His mission was to the depraved and lost. It was needful therefore that He should acquire a natural sympathy with them; that He should be born in the flesh; that He should be subjected to human labor, and trial, and sorrow, and temptation; that He should bear the burdens of poverty and disappointment; that He should experience suffering and scorn, and should drain the bitter cup of an infamous death, in order that He might sympathize with fallen man.

This is the view of the author of the Epistle to the Hebrews. He says:

"We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation PERFECT through sufferings." \* \* \* \*  
"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil: and deliver them, who through fear of death were all their lifetime subject to bondage." \* \* \* \*  
"Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest, in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." (Hebrews 2: 9, 10, 14, 15, 17, 18.)

In another place in the same epistle we read the following:

"We have not an High Priest which cannot be touched with a feeling of our infirmities; but was in all points tempted like as we are." \* \* \* \* "Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him who was able to save him from death, and was heard in that he feared. Though he were a Son, yet learned he obedience by the things which he suffered; and being made PERFECT, he became the author of eternal salvation unto all them that obey him." (Hebrews 4: 15; 5: 7-9.)

These citations plainly teach that it was necessary for Jesus to participate in the trials and sufferings of human life, in order to be able to sympathize with man.

It was also necessary that the experience of Jesus should be similar to ours, in order that He might become an object of interest and sympathy to mankind. To this purpose of His sufferings He referred in the following language: "And I, if I be lifted up from the earth, will draw all men unto me". (John 12: 32).

This "lifting up" was his crucifixion, as John himself explains, (v. 33.), "This he said, signifying what death he should die". This prophecy of Jesus has been fulfilled. Had He been but the oral teacher, His precepts might have lived on in history, as have the maxims of Confucius, and the morals of Socrates. But the cross has attracted the world to Jesus. The manifestation of the Divine goodness exhibited on Calvary has enlisted the sympathies of God's rebellious children. Millions have been drawn by the attraction of the cross to love the Heavenly Father with a fervor of affection, which neither the suffering of life, nor the agonies of death, could subdue.

Such then is the doctrine of the atonement. Jesus came to implant the spirit of heaven in the human mind; and His sufferings were necessary in order to establish a bond of sympathy between Him and man. This bond of sympathy enabled Him to become the medium of spiritual influence which heaven exerts upon the human race.

This view of the Divine influence which is here presented cannot fail to interest the thoughtful mind. It shows us that the Good Father has purposed to impart to His spiritual offspring the highest happiness which He can bestow; that in order to impart this happiness it was necessary to constitute man a free moral agent; that this free agency renders a direct and immediate influence of the Holy Spirit upon the sinful mind impossible; and that therefore the sinner must receive the influence of the Divine Spirit through the medium of the church, or be lost to those influences forever.

In view of these truths, what are the interests and duties of the unconverted man? For the first, he

should examine the character of his associations. He should inquire what kind of men he has for his companions; with whom lie his closest sympathies, with the good or with the bad. And he ought instantly to sever his companionship with the bad, in so far as its character is impure and sinful, and to cultivate intercourse and sympathy with the good, as a means of spiritual culture and enjoyment to his soul.

That man is in a perilous condition who shuns the society of the good and labors to close his heart against their influence. Let him beware! Let him know that it is in his power, as a free moral agent, to sunder the ties of sympathy which connect him with the good, and thus close his soul against all influences of the Holy Spirit.

The case of Sodom is an apt, though awful, illustration of this peril. Why was this city destroyed? And why would God have spared it, had only five righteous men been found in it? The usual answer to such questions I am aware is, that the crimes of the city had incensed Jehovah against it, but from regard to his servant Abraham, He had promised to spare it. Say not so. The Heavenly Father is not a creature of waywardness and impulse, but of goodness and wisdom far surpassing the benevolent Abraham. Why then was Sodom destroyed? Among her multitudes there was but one righteous man, and he was not in sympathy with them, nor they with him. What does this fact bespeak but that Sodom had lost all sympathy with goodness? Her citizens had closed every door which would permit the influence of the Holy Spirit upon them. They delighted in bestiality and uncleanness and had pleasure only in those who practiced such things. Had

there been five good men in Sodom, there had been a center of spiritual sympathy and influence which perhaps might have reclaimed the city. But all sympathy with the good had been lost, and God destroyed Sodom for the same reason that the surgeon removes the incurable limb, when its infection threatens to overspread the whole body.

The fate of Sodom should not be taken as a singular instance in the Divine government, nor as one in which we of this age are not interested. There is awful meaning in the words of the apostle who declares that Sodom and Gomorrah, and the cities of the plain, which gave themselves over to fornication and to strange flesh, "are set forth for an EXAMPLE, suffering the vengeance of eternal fire". (Jude 7.) The case of Sodom then is not a singular instance, for every wicked man is in the same course of life which resulted in the ruin of the ancient city. Every man who is sinning against knowledge and spiritual influences is gradually and surely advancing into the condition of Sodom. If he continues in his unholy associations, he will feel less, and still less, sympathy with the good. He will be continually narrowing the channels of the Divine influence upon his soul. He will finally reach the condition of the Sodomites. He will lose all sympathy with the good, and close his soul to all influences of the Holy Spirit. Utter selfishness will rule in his bosom. Every medium which connects him with the spirit of Life will be destroyed by his own hand, and amid the grievings of heaven his spirit will sink into everlasting death.

The wicked man may close his soul to all sympathy with the good. Perhaps also the future life, changing

him as it must to some extent, may not permit him to sympathize with the good, as might have been his chance in the present life. In the spiritual world the community of interests and relations with the good, which the wicked now enjoy, will cease to exist. They will therefore have the less disposition to sympathize with the spirits of just men, made perfect in heaven, than they had while connected with the good in the mutual relations and interests of this natural state.

The wicked may render themselves unable to sympathize with the good, especially with the perfected good in heaven. But the sympathy of the heavenly world for the sinner does not cease. Our virtuous friends, who have gone to the mansions of the just, have not ceased to regard us with affection because we no longer see them. They love us still. We indeed do not sympathize with them as in the days of their flesh, but they feel a stronger interest in us; an interest that has its foundation in juster views of the value and capacities of the human soul, which the light of heaven enables them to take. Death does not separate the good from mutual sympathy and ministration. The bond which unites them is the Divine Spirit, and nothing can sever those whom it unites. The departed good sympathize and commune with their friends in the flesh. They witness their labors and rejoice when a sinner returns to God. They guide the footsteps of innocence in the path of purity, and delight in spiritual ministration to those who shall be heirs of salvation.

This spiritual sympathy unites the whole spiritual family of God. Each member of it participates, according to his capacity, in the progress and joys of all.

Each holy desire, each pure emotion, contributes to swell the stream of the derived goodness, and is therefore some increase of good to all who are united in one body by the Spirit of our Common Father. The spiritual influence of the perfection of a single soul may be felt therefore throughout the whole moral universe.

We have seen that the spirits of the just in heaven sympathize with their brethren in the flesh. That this sympathy is a medium of divine influence to us is apparent when we consider that sympathy, from its very nature, is a medium of influence. Hence the greater the number of pure spirits which heaven receives from the earth, the greater will be the sympathy which exists between heaven and earth. And as holy sympathy is increased, the influence of the Holy Spirit exerted through it will be correspondingly increased. As heaven becomes filled from earth, earth will be filled from heaven. Human progress is caused by this increasing sympathy of heaven with earth.

So far we have been considering the mission and influence of the church. The principles which I have advanced, and I trust have established, are replete with motive to obedience and purity of life. When I reflect that as a Christian I am a medium through which the Father reaches and reclaims the lost, and that through me the Holy Spirit may perhaps reach and save some one, whom otherwise it might not influence, I am lost in amazement at the view of the obligation imposed upon me, and I desire with increasing fervency to tread in the footsteps of the benevolent and holy Jesus.

We have seen that the influence of the church is proportionate to the degree of sympathy which exists be-

tween it and the world. Hence the church should labor to gain the sympathies of men. The church cannot convert the world simply by preaching her doctrine and conducting her ceremonies. No! If the Divine Spirit, Love, does not accompany and vivify the word of truth, its promulgation will avail nothing. The church must approach the world with the affectionate spirit of the Saviour, in order to influence it for good. Men are inspired by the spirit with which they are approached. A church which loves men as the Saviour loved them exerts a saving and blessed influence upon the world. A cold church on the contrary exerts but little saving influence, because it has little sympathy for man. But let the spirit of Christian love revive in it and its sympathies will flow forth toward the lost, and they will be drawn to the Saviour.

The Holy Spirit is a "spirit of power". All things are possible to it. Perhaps no man is so depraved that he may not be reclaimed. I know that we are accustomed to speak of some men as beyond the reach of the Holy Spirit. This may be relatively true: I do not know that it is absolutely so. These men perhaps are moving in spheres which are barren of spiritual sympathy and influence: were they made the objects of special interest and sympathy, who can say that they might not be reclaimed? Men are lost because the church does not extend its sympathy to them in the full measure of the spirit of Christ. Many go down to perdition having, as it is said, sinned away their day of grace; when, had the Christians associated with them been more earnest in their efforts to reclaim them, they might have been saved. No man living in a Christian community should be lost.

The duty of the Christian church is twofold. Its first obligation is to increase and extend human sympathy. Christianity aims to knit mankind together by sympathy. It therefore favors every project which extends the mutual relations of the race. It favors the progress of science and the useful arts. It smiles upon civilization and promotes the interests of good government and of political liberty. All these tend to bind mankind in brotherhood and sympathy. Civilization is but another name for human sympathy. The church therefore is interested in all the movements of human society. If the world is ever reformed, the church must be the agent of that reform. To afford this aid the church must not stand aloof from men, but must identify itself with men and with all that pertains to them. It must strive to establish the true principles of human government and thus unite mankind in right political relations. It must extend commerce and intercourse between the nations of the earth, and thus bind in sympathy those whose language and customs were otherwise a bar of separation.

The cause of education also has claims upon the church; because education enlarges the human mind and thus renders it capable of a greater degree of spiritual influence. In short, whatever tends to elevate the human mind; to bring men into society and sympathy with the good, and to knit the human race together in social relations, cannot fail to interest the intelligent Christian and secure his hearty co-operation; because he knows that the extension and increase of human sympathy prepares the way for a wider diffusion of the influences of the Holy Spirit.

It costs but little effort to enlist the sympathies of

our fellow beings. The great law of human intercourse is briefly stated by the apostle Peter in the following terms: "Love as brethren, be pitiful, be courteous". (1 Peter 3:8.) He who observes this law will easily reach the heart of his brother. A simple word of kindness to a child of poverty and disappointment has often caused a gush of affection, which has joined his soul in sympathy with goodness, and thrown around him the saving influences of the Holy Spirit. The poor and neglected are peculiarly susceptible to the natural sympathies. It was for this reason that Jesus associated chiefly with them. And for the same reason His followers should labor by kindness and offices of love to enlist their sympathies, and thus subject them to the influences of the Heavenly Spirit.

And finally it is the duty of the church to guard its spiritual character and influence. Is the church the Light of the world? How earnestly then should it seek the truth! How carefully foster it! How faithfully promulgate it! Be it the Christian's firm resolve to know the truth; the whole truth. Though doctrines long cherished by fathers and reformers be rejected; though creeds and system, elaborated by weary and painful thought, be forgotten; though the dearest friends of our earthly companionship forsake us, and though "Heresy!" and "Infidelity!", the watchwords of bigotry, be thundered in our ears to alarm and restrain us, still may we cling to the truth, and earnestly seek that increasing light, which heaven sheds upon the path of the just.

There is a beautiful propriety in the figure by which Jesus has represented the character and influence of his church. It is the Salt of the Earth; the saving

influence which pervades human society. It compacts mankind by the ties of spiritual affection and preserves the world from ruin. Such is the Christian church, and such its influence.

The true man of the church belongs to the infinite universe and is brother to all worlds. He rises superior to sectarian claims and interests. He loves the good of every name and sect, and delights in the progress and success of all. The unbounded benevolence of the Divine Master swells his bosom. He devotes himself to God and to humanity, and amid all his trials of whatever sort cheers his spirit with the prospect of an ever-widening sphere of influence and usefulness in the pure society of heaven.

## VIII

### MARKS OF THE TRUE CHURCH

"We believe in one Holy Catholic and Apostolic Church."  
—*Symbolum Nicaeano-Constantinopolitanum.*

**T**HE unhappy division of Christendom into sects has given rise to some questions which were unknown to the church in the age of her visible unity, and which now for centuries have perplexed the minds of men, repressed the risings of human sympathy, and alienated the hearts of many, whom God had made brethren.

So long as the church was visibly one, no doubt existed as to what it was; nor did internal dissensions, much less sectarian animosities, retard the triumphant progress of the new religion. The whole energy of the church was made available for the repression of wickedness and the advancement of holiness. The mutual and fervent love of the followers of Jesus made all their efforts harmonious and strong, and effectually commended their holy faith. But when the lust of dominion began its sway,—first by individuals who, as Christianity extended its conquests, adjoined themselves in multitudes to the church in order to accomplish selfish ends; and afterwards by governors and emperors, who seized upon the all-conquering religion to pervert it into an engine of the state, and endeavored to sustain their declining powers by interlinking them with the victorious Messiah,—then commenced in the history of the church an era in which the original de-

sign of this holy institution was subverted; an era in which the offices of the church were filled with hordes of wicked men, intent upon self-aggrandizement, who as their selfish designs became conflictive engaged in fierce strifes, sowed dissensions, caused schisms, formed sects, obscured the Gospel of Christ by base inventions, produced persecutions, waged mutual wars, and finally brought the church into that dissevered and chaotic state, out of which gradually arose a hierarchical despotism assuming the name and authority of Christ, whose history is unparalleled in the annals of tyranny, and whose sway for many ages overspread the world with darkness and defiled it with blood.

All this is material of authentic history. And now as we look back upon the early ages and behold the church going forth upon its mission of divine mercy, saving men from sin and knitting human hearts together with a new and holy love; and again as we behold this church shorn of its spiritual glories, separated into hostile and warring sects and transformed into an institution of sin, until scarce a vestige of the true church remains to view upon the whole field of human history, anxiously we inquire,—and the query trembles on the tongue of multitudes,—what has become of the Church of Christ? Does it still exist? If it exists, which is it, among the multitude of sects that claim to be the True Church? What are the marks of the church? And who are its members?

For the first I may remark that the church of Christ must still be in existence, according to the declaration of Jesus: "Upon this rock will I build my church, and the gates of hell, (Hades, *i. e.* the unseen world, the powers of darkness), shall not prevail against it". The

church still exists and must ultimately triumph. Nevertheless, it is evident that the church has not for many ages existed as it was in the primitive age. It no longer appears in its original unity and glory. It has receded from our view, and what has since appeared in its place and borne its name has been a theater of strifes, schisms, sects and wars. In all this however the fortunes of the church correspond to the predictions of Christian prophets. John saw the church fleeing before the face of the dragon "into the wilderness", to be nourished there "a thousand, two hundred and three-score days". These "days" are understood by a majority of expositors to signify years. Paul also prophesied to the same effect, telling the Thessalonians that the day of Christ's universal dominion should not come until there came first "a falling away",—(Gk. an apostasy)—"and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, (the church), showing himself that he is God". \* \* \* \* "Whose coming is after the working of Satan, with all power, and signs, and lying wonders". (2 Thessalonians 2: 3, 4, 9.)

That there has been a great "falling away" from the purity and unity of the primitive church, corresponding in its origin and character to the above quoted description of the apostle, will hardly be doubted by any one who has attentively studied ecclesiastical history. Not many ages after this prophecy was penned the visible church had apostatised, and the wicked lust of dominion was prevailing throughout Christendom. The ministry forsook its God-appointed place of service, to exercise an unholy lordship over the persons and minds

of men. Human traditions usurped the place of the Divine Testimony, finding its support, now from crafty deceptions and pretended miracles, and then from the rack, the gibbet and the stake. Wicked sects, abandoning the gospel, arrogated to themselves that peculiar right of God, to bind the consciences of man. The right to legislate for the church was claimed by bishops, and councils, and sects; and thus, in effect, God was thrust from His throne, and the Man of Sin usurped His place and wielded His power. For many centuries, and even to this day, the same impure spirit has exercised dominion over the bodies and souls of man; working indeed by a multitude of sects and in many diverse forms, but ever producing the same deadly fruits, "Hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, murders".

Leaving the Man of Sin, let us now direct inquiry to the discovery of the church of Christ. What are the marks of the true church? I may answer in the truthful declaration of an ancient symbol, the church is "one, holy, catholic, and apostolic". These four marks distinguish the true church, Unity, Holiness, Catholicity, Apostolicity. It is our privilege to examine these marks and to apply them.

I. Unity. The true church of Christ is one. It is not an agglomeration of incongruous materials, nor a congeries of antagonistic sects. In the highest and holiest sense the church is one. Let us in this connection examine the testimony of the Holy Spirit:

"Other sheep I have, which are not of this,—the Jewish,—fold; them also I must bring, and they shall hear my voice; and there shall be *one fold*, and *one shepherd*." (John 10: 16.)

How heartily our Lord desired the unity of His fol-

lowers we may learn from a passage in His prayer for His disciples:

"Holy Father, keep through thine own name those whom thou hast given me, that they may be *one, as we are*. \* \* \* \* \* Neither pray I for these alone, but for them also who shall believe on me through their word: *that they may all be one, as thou, Father, art in me, and I in thee, that they may also be in us.*" (John 17: 11, 21.)

The prayers of Jesus were always heard, for He, like the Spirit, always made intercession "according to the will of God". What the "will of God" in this respect is, we may learn from the following Scripture:

"Having made known unto us the mystery of his will, according to his good pleasure, which he had purposed in himself, *that in the dispensation of the fullness of times*, (that is, under the dispensation of the gospel), he might *gather together in ONE all things in Christ*, both which are in heaven, and which are on earth." (Ephesians 1: 9, 10.) (See also Galatians 4: 4.)

And this will of the Father, so continues the apostle, has been accomplished in that He:

"Hath put all things under his feet, and gave him to be the Head over all things to the church, which is his body, the fullness of him that filleth all in all." (Ephesians 1: 22, 23.)

In another passage of the same epistle Paul elaborates the thought:

"There is ONE BODY, and one Spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. \* \* \* \* \* Speaking the truth in love, may (we) grow up into him in all things which is the head, even Christ, *from whom the whole body fitly joined together, and compacted* by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love." (Ephesians 4: 6, 15, 16.)

The terms here used to set forth the Unity of the Body of Christ are anatomical. The teaching is that the

same intimate and perfect unity reigns in the mystic body of Christ, the church, as subsists in the human body. A similar figure is employed in another passage:

"In whom, (Christ), all the building, (the church), *fitly framed together*, groweth unto a holy temple in the Lord." (Ephesians 2: 21.)

Here the Unity of the Church is set forth by the figure of a building, whose every part "*fitly framed together*" gives mutual support and strength, and composes an undivided and harmonious whole.

The unity of the human body was a favorite figure with the apostle Paul, to represent the unity of the church. He again employs the figure in another epistle:

"For as we have many members in one body, and all members have not the same office; so we (*Christians*) *being many*, are ONE BODY in Christ, and every one members one of another." (Romans 12: 4, 5.)

In another passage in the Corinthian letter, having mentioned the loaf of the communion, he introduces it as a figure of the church:

"For we *being many*, are ONE BREAD, (literally, one loaf), and ONE BODY, for we are all partakers of that one bread." (*i. e.*, Christ.) (1 Corinthians 10: 17.)

In still another place he introduces his favorite figure and amplifies it at length:

"For as the (human) body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. (*i. e.*, Christ's mystic body, the church.) For by one Spirit are we all baptized into one body." \* \* \* \* \* "For the body is not one member, but many." \* \* \* \* \* "But now hath God set the members, *every one of them in the body*, as it hath pleased him. And if they were all one member, where were the body? But now are *they many members*, yet

*but one body.*" \* \* \* \* "God hath tempered the body together \* \* \* \* that there should be no schism in the body; but that the members should have the same care one for another." (1 Corinthians 12: 12, 13, 14, 18, 19, 24, 25.)

These testimonials are sufficient to establish the position that the church of Christ is one. Its first mark is Unity.

II. Holiness. A second mark of the true church is Sanctity. The church of Christ is a holy church. Before the foundations of the world God ordained that the church should be holy. So Paul declares:

"(God) hath chosen us in him (Christ), before the foundation of the world, that we should be *holy*, and without blame before him in love." (Ephesians 1: 4.)

And Christ, in due time, gave Himself unto death in order to accomplish the design of God:

"Christ also loved the church, and gave himself for it: that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a *glorious church, not having spot or wrinkle, or any such thing: but that it should be HOLY and without blemish.*" (Ephesians 5: 25-27.)

In another place the apostle tells us that:

Christ "gave himself for us, that he might *redeem us from all iniquity*, and purify unto himself a peculiar people, zealous of good works." (Titus 2: 14.)

The apostle Peter testifies to the Sanctity of the church:

"Ye also as lively stones, are built up a spiritual house, an *holy priesthood*, to offer up spiritual sacrifice, acceptable to God by Jesus Christ. \* \* \* \* Ye are a chosen generation, a royal priesthood, an *holy nation*, a peculiar people." (1 Peter 2: 5, 9.)

Under the like figure of a spiritual house the apostle Paul affirms the holiness of the church:

"In whom, (Christ), all the building fitly framed together, groweth unto a *holy temple* in the Lord: in whom you also are builded together for an habitation of God through the Spirit." (Ephesians 21: 21, 22.)

The last clause of this latter verse, "for an habitation of God through the Spirit", furnishes the reason why the church must be holy. The church is holy because the Holy Spirit dwells in all its members. "If any man have not the spirit of Christ he is none of his." (Romans 8: 9.) "And they that are Christ's have crucified the flesh, with the affections and lusts." (Galatians 5: 24.) "Therefore if any man be in Christ, he is a new creature; old things are passed away; and behold all things are become new." (2 Corinthians 5: 17.) A member of the church of Christ is called "a new creature" because he has been born again; "born again", says Peter, "not of corruptible seed, but of incorruptible, by the word of God". (1 Peter 1: 23.) And because the "new creature" is born of "incorruptible seed", he is incorruptible and cannot sin. "Whosoever is born of God", so says John, doth not commit sin; for his seed, (God's incorruptible seed), remaineth in him; and he cannot sin, because he is born of God". (1 John 3: 9.)

III. Catholicity. A third mark of the true church is Catholicity. The church of Christ is Catholic; that is, it is Universal. It comprehends all who have submitted to the authority of Christ and who possess His spirit.

God who ordained the unity of His church ordained also that it should be universal; "having purposed in himself that in the dispensation of the fulness of times, (the Gospel dispensation), he might gather into ONE

*all things*, both which are in Heaven and which are on earth". (Ephesians 1:9, 10.) Accordingly it was prophesied concerning Jesus that "he would gather together into one the children of God that were scattered abroad". (John 11:52.) And Jesus, knowing the will of the Father, prayed that all His followers might be one. (John 17:21.)

The Catholicity of the church of Christ is expressly testified by Paul:

"By one Spirit we, (Christians), are all baptized into *one body*, whether we be bond or free: and have *all* been made to drink into one spirit. \* \* \* \* Now hath God set the members *every one of them* in the body as it hath pleased him." (1 Corinthians 12:13, 18.)

The same apostle also implies the Catholicity of the church in a variety of figures; in one place denominating the church, "*the fulness of him that filleth all in all*". (Ephesians 1:23); in another place, representing the church under the figure of a temple, he implies its Catholicity by the phrase, "*all the building*", (Ephesians 2:21); and in the third place, implying the same, he styles the church, "*the whole family in heaven and earth*". (Ephesians 3:15.)

The church of Christ is Catholic also in its spirit. It regards all men as being equal with respect to the right of enjoying the favor and blessing of God. It abolishes castes, sects and all the artificial distinctions by which mankind have ever repressed the human sympathies, or refused to recognize the ties of universal brotherhood.

The following passages are pertinent to this point:

"As many of you as have been baptized into Christ, (*i. e.*, into Christ's mystic body), have put on Christ. There is

neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for *ye are all one in Christ Jesus.*" (Galatians 3:28-28.)

"There is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but *Christ is all and in all.*" (Colossians 3:11.)

These authorities are sufficient to sustain the position that the church of Christ is Catholic.

IV. Apostolicity. The church of Christ is Apostolic. This mark of the church involves three distinct points: first, an Apostolic Origin; second, Apostolic Authority; third, Apostolic Doctrine.

The church of Christ is Apostolic in its origin. It began to exist in the days of the apostles. It was by the preaching of the apostles that the church was planted. To the apostles first of all was the sublime mystery of Christ revealed. (Ephesians 3:5.) To the apostles was intrusted the work of evangelizing the nations and establishing the church. Both the time and place of commencing their work were particularly designated in their commission:

"That repentance and remission of sin should be preached in his name among all nations, beginning at Jerusalem.  
\* \* \* \* Tarry ye in the City of Jerusalem until ye be endowed with power from on high." (Luke 24:47, 49.)

Soon after receiving this commission the apostles obtained the promised "power" and began to preach repentance and remission of sins in the name of Christ. And thus on the Day of Pentecost, and in the City of Jerusalem, the kingdom of heaven was opened to believers, and the church of Christ began to exist on earth.

Intimately connected with the Apostolic Origin of the church stands the Apostolic Authority of the church. Here let us examine that celebrated passage

in Matthew, which has been the base of so much controversy :

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Who do men say that I, the Son of Man, am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered, and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon, Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father, which is in heaven. And I also say unto thee, that *thou art Peter*, (Gk. Petros, a rock), and upon this rock, (Gk. Petra, a large rock), *I will build my church*: and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of Heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." (Matthew 16: 13-20.)

In considering this passage it is worth while to observe that Peter was not the original name of this apostle, but was a surname given him by the Lord, probably on account of his energy and firmness. In like manner Jesus surnamed James and John "Sons of Thunder". The name Peter, or rather its original, Cephas, signifies a rock. Hence when Jesus said, "Thou art Peter: and upon this rock, etc.", it is the same as if He had said, "Thou art properly named a rock; for by means of thy boldness and zeal my church shall be established". Then presently He assigns the reason of this declaration, the promise, "I will give unto thee the keys of the kingdom of heaven, etc." It is worthy to be noted that Peter answered our Lord's question in the name of all the disciples; for the question was, "Whom say ye that I am?" And the answer, though by the mouth of Peter, must be regarded as expressing the faith of them all. So also the Lord's declaration, "Whatsoever thou shalt bind on earth,

shall be bound in Heaven, etc.", although specially addressed to Peter, describes an authority shared alike by all the apostles; for when Jesus commissioned them to go and preach the gospel, He said to them,

"As my Father hath sent me, even so send I you. \* \* \* \* \* Whose soever sins ye remit, they shall be remitted unto them; and whose soever sins ye retain, they are retained." (John 20: 21, 23.)

So also we find in Matthew 18: 18 that the declaration made to Peter in the sixteenth chapter is directly addressed to all the apostles.

It is evident that when our Lord gave Peter to understand that by means of him the church should be established, He meant by means of that doctrine which Peter, as one of the apostles, was commissioned to preach. The church of Christ is not built upon the men, Peter, James, John and the others, but upon the apostles, Peter, James, John and the rest. The church was to be established by what these chosen men should say and do in their *apostolic character*. Hence He gave them authority to "bind" and to "loose"; that is, to ordain what should be done in the church, and what might be left undone. And He declared that whosoever sins they should remit; that is, by means of that doctrine which they should proclaim, and the pardon offered thereby; they should be remitted; and, *vice versa*.

"The keys of the kingdom of heaven", promised to Peter, represented that special power by which on the Day of Pentecost he first opened the kingdom of heaven to the Jews; and afterwards, in the house of Cornelius, to the Gentiles. These keys were Peter's peculiar possession; they could be intrusted to but one; for when the kingdom was opened the keys could never again

be used, as the doors of the kingdom were never to be closed.

The authority of the apostles in all matters of faith was made absolute and unconditional. As apostles they were the ambassadors of Jesus Christ. Their apostolic testimony was given by the inspiration of God:

"It is not ye who speak," so said Jesus, "but the spirit of your Father which speaketh in you." (Matthew 10:20.)

Therefore, because the doctrine of the apostles is the doctrine of God, Jesus said to them:

"Whosoever shall not receive you, nor hear your words, \* \* \* \* \* it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." (Matthew 10:14, 15.)

And to this He added in the same strain:

"He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me." \* \* \* \* \* "He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me." (Matthew 10:40, and Luke 10:16.)

It should be carefully observed that the authority of the apostles was not vested in their persons, but in their doctrine. It was the doctrine preached by the apostles, to which Jesus had reference when He said, "He that heareth you, heareth me; and he that despiseth you, (your apostolic testimony), despiseth Me". This doctrine was intrusted to all the apostles alike. No one of them received a different doctrine, nor a peculiar mission. They are all in the church and all were there as fountains of authority. "God hath set some in the church; *first apostles*". (1 Corinthians 12:28.)

The same idea is expressed in Revelation 21:14, where having represented the church of Christ by the

figure of a spacious and beautiful city, John declares that the "wall" of the city had twelve foundations; and in them the names of the twelve apostles of the Lamb. Now the wall of a city limits and fixes its boundaries, and this figure seems to indicate that the church is built upon the Apostolic Doctrine and established by Apostolic Authority.

The supreme authority of the apostles in all matters of faith is distinctly asserted by Jesus in the following passage:

"And Jesus said unto them (the twelve), Verily I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." (Matthew 19:28.)

The "regeneration" here is equivalent to the new dispensation, the reign of His kingdom, the new state of things in the reign of the church He was to establish. And in this new state of things the twelve were to exercise authority as ministers of Christ, and to govern the church by the gospel committed to them, and by the wisdom with which the Holy Spirit should inspire them. On the Day of Pentecost the apostles began to judge among the nations by their proclamation of the doctrine of Christ. And their doctrine shall continue to judge men, and to hold authority in the church, until the end. So Christ has promised:

"Lo, I am with you always, (that is, with your Apostolic office and authority, to sustain it; and to bless your doctrine unto the salvation of mankind), even unto the end of the world." (Matthew 28:20.)

The last point to be noticed under this head, and intimately connected with the foregoing, is the Apostolicity

of the Doctrine of the Church. The church of Christ is founded on the Doctrine of the Apostles. The following testimony establishes this point:

"Now therefore ye (Gentiles) are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the *foundation of the apostles and prophets*, Jesus Christ himself being the chief corner-stone, in whom all the building, fitly framed together, groweth into a holy temple in the Lord." (Ephesians 2: 19-20.)

"The foundation of the Apostles and prophets", means the foundation laid by them; that is, the doctrine which they proclaimed, the gospel of Christ. So Paul declares for himself:

"According to the grace of God which is given unto me as a wise master builder, *I have laid the foundation*, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ." (1 Corinthians 3: 10, 11.)

From what has been adduced in the foregoing, it is evident that the church of Christ is One, Holy, Catholic and Apostolic. By these four marks it is distinguished from all the sects and human organizations that have ever assumed, or ever may assume, to be the true church. The application of these tests will infallibly discover the true church, and expose the impositions of every pretending sect, and every system of cunning imposture.

The first mark of the true church is Unity. It is the "One Fold" and has the "One Shepherd", who left the earth, praying for His followers "that they all may be one"; and who suffered death to accomplish the gracious purpose of God, "that he might gather into one all things in Christ, both which are in heaven and which are on earth"; thus forming "ONE BODY"; in like

manner as there is "One Spirit", and "One Hope", "One Lord", "One Faith", "One Baptism", and "One God and Father of all". This "One body" comprises many members, yet it is "but one body". "God hath set the members every one of them in the body." "We are all baptized into one body"; we being many are one loaf "and one body". And this "one body" is not a heap of disjointed and dis severed members, but the "whole body" is "fitly joined and compacted by that which every joint supplieth". So also "the whole building is fitly framed together"; and, because all the members of the church are thus closely connected, "we are every one members one of another"; for "God has ordained that there should be no schism in the body; but that the members should have the same care one for another".

Glorious this Unity of the church! Not made up of discordant elements and jarring sects, but One, in the highest and holiest sense. The fit symbol of its Unity is the Unity of Jesus with the Father; *"that they may be one as we are"*; the perfect union of all holy souls, "baptized by one Spirit into one body".

I speak of the union of all holy souls, for the church is holy. It is a "glorious church, not having spot or wrinkle or any such thing; but \* \* \* holy and without blemish". It is "an holy priesthood", "an holy nation", "an holy temple in the Lord". The members of the church are holy. God chose them in Christ before the foundation of the world, that they should "be holy". In due time Christ gave Himself for them, that He might "redeem them from all iniquity". And they are "builded together for an habitation of God through the Spirit". "Now if any man (whatever

may be his profession), have not the spirit of Christ, he is none of His"; he is not a member of Christ's mystic body, the church. For all the members of Christ's church are "new creatures"; they have been "born again"; they are "born of God". "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin because he is born of God."

Thus holy is the church of Christ; holy as a whole; holy in its parts. Entrance into the true church is through the door of regeneration. Members are added to this church, not by the will of man, but by the Spirit of God. These compose "the church of the first born, which are written in heaven"; enrolled on the Lamb's Book of Life.

This mark of holiness is peculiar to the church of Christ. It distinguishes no other body or class of men. Various sects have arisen in the world, claiming to be the true church; but none of them have borne the mark of that entire holiness which characterizes the church of Christ. All sects are aggregations of good men and bad men. Probably the majority in all religious sects are persons of unregenerate souls; men who love not the Lord Jesus Christ. Therefore, tried by this mark of the church, all human organizations and sects, which claim to be the church of Christ are base counterfeits.

The third mark of the Christian Church is Catholicity. It is Catholic; that is, Universal. It contains all who are born of God. Outside its communion there is neither Christian virtue nor Christian salvation. God purposed ere the world began, that under the Christian dispensation He would "gather together in one all things in Christ, both which are in heaven and which are on earth". Jesus, when about to return

to His Father prayed for His disciples, and for all who should believe on Him through their doctrine, "that they all may be one". And they are one. They all compose One Church; One Body. "By one Spirit are we ALL baptized into one body". "Now hath God set the members *everyone of them* in the body". Therefore because the church of Christ is universal; because it embraces and contains all the members of Christ, it is termed "the whole family in heaven and earth". All who are children of God by faith in Christ Jesus, wherever they may be scattered, are members of Christ's One Universal Body, the church. Thus the true church is Catholic. But no sect, whatever may be its age, its members, or its assumptions is Catholic. No sect contains all the members of Christ's mystic body. The history of sects and sectarianism is not the history of Christ's One, Holy, Catholic church. And it is a pitiable and insufferable arrogance for any sect to set itself up as Christ's Universal church.

The church of Christ will ultimately become Universal in its sway, and endure forever. Glorious reflection! As it was in existence before any of the present sects came into being, so it will survive the dissolution of them all. Sectarianism is destined to die. The day of gospel light and Christian love brightens for the destruction of all sectarian bodies. In that day, the Monster Sect of fifteen centuries, and the paltry sectlings of yesterday, shall occupy one common grave; and the Lord's One, Holy, Catholic and Apostolic church shall return from "the wilderness" to be the light and joy of all nations.

The fourth mark of the church of Christ is Apostolicity. The true church had an Apostolic origin. It was

planted by the Inspired Twelve, who commenced their mission according to the command of Christ, "beginning at Jerusalem".

By this mark may the church of Christ be readily distinguished from all counterfeits. Let any human organization that assumes to be the true church be tried by these questions: Was your church or sect founded by the apostles? Is it eighteen hundred years old? Was it first planted at Jerusalem? If any answer is in the negative, then that church is not the Apostolic church.

But further the authority in the church of Christ is Apostolic. The true church reverently recognizes the supreme authority of the inspired apostles of Christ. They are the legislators of the church and from their decision respecting any matters of faith and duty there is no appeal. No man is permitted to set aside the divinely constituted authority of the church under any pretense whatever. No body or class of men has any right to legislate; to enact articles of faith; to ordain laws binding the consciences of men. This has been done by the apostles in the name of God. Their authoritative declarations respecting every matter of Christian faith and practice is in our hands, and a fearful woe is pronounced against him who shall usurp their authority, and increase or diminish the words of God. "God hath set some in the church; *first apostles*". Not first, one apostle; but apostles,—the whole apostolic college. "Ye shall sit upon twelve thrones, judging the twelve tribes of Israel". "The wall of the city had twelve foundations; and in them the names of the *twelve apostles* of the Lamb". The twelve apostles are still in the church of Christ. And by the word

which they have spoken through the Holy Spirit they still exercise authority in the church; and this authority, despite all the daring attempts of rash or wicked men to usurp it, they will continue to hold and exercise, according to the promise of the Master, "unto the end of the world".

Finally, the church of Christ is Apostolic in its doctrine. "It is built upon the foundation of the apostles", the foundation laid by them. "As a wise master builder", so says one of them, "I have laid the foundation". And he completes the expression by saying, "other foundation can no man lay than that is laid, which is Jesus Christ".

The true church holds the doctrine of the apostles. The original records of the apostolic doctrine are the Sacred Books of the New Testament. All other books, whether they be those of wise or of unwise men, the church holds to be of no authority in matters of doctrine. The faith of the church does not "stand in the wisdom of men, but in the power of God". (1 Corinthians 2: 5.) And it enforces its doctrine, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth". (1 Corinthians 2: 13.) For the doctrine of the apostles is the doctrine of God, an inspired and infallible revelation from heaven. "I certify you", so says Paul, "that the gospel which was preached by me is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ". (Galatians 1: 11, 12.) In connection with this saying he also says, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed". (v. 8, *idem*.)

The ancient doctrine of the apostles then is the doctrine of the church of Christ. All later inventions, whether of Patristic, Mediaeval or Modern ages, are unauthorized and spurious. The apostles have taught us the whole message of God; and their writings, together with those of the holy prophets, comprising the Scriptures of the Old and New Testaments, are "given by inspiration of God, and (are) profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God *may be perfect, thoroughly furnished unto all good works*". (1 Timothy 3:16.)

I close in the calm assurance that the day is not far distant when the church shall again be visibly One, Holy, Catholic and Apostolic church. The signs of the times are cheering. Sectarianism is declining and holiness is increasing. Denominational peculiarities are less valued, and the Holy, Universal church of Christ is more beloved. Good men in all sects are forgetting their factitious distinctions, and drawing near to Christ, their common center. So may it continue, until we all come into the unity of the faith! Protestants ought to be more closely allied, and they will be. They ought to look more closely at their points of agreements, and less at their points of difference. The external pressure of infidelity and popery may be one means of bringing them more closely together, but the principle of union must be in us, in order to lead to permanent and living results. The tribes of Israel are still in the wilderness, but there is a Canaan of promise before them, where there shall be *one fold and one Shepherd forever*.

## IX

### UNITY AND FAITH OF THE CHRISTIAN CHURCH \*

**W**E are assembled this day to set apart this house, erected by the munificence of two of your fellow-citizens, for the purposes and ministrations of Christian worship.

On an occasion like the present, when a local habitation and a name are assumed by a religious society, associated with the design of exerting a modifying influence upon the moral and social conditions of mankind, our minds are prompted by various motives to inquire: What is the specific purpose of this association? What governing principles does it recognize? What influence is it designed to exert upon the community? Will it subserve party interests and party purposes, severing the sympathies of neighbors, and fostering a spirit of exclusiveness among brethren; or will it be promotive of universal interests and of brotherly concord?

To these questions I am happy that I may give such a response as God, and reason, and my own conscience approve. I am happy that I may stand before you to-day, and in the name of this religious society, preach you the gospel of peace and Christian unity. And I

---

\* A discourse preached May 6, 1849, on the occasion of opening the hall at the corner of Twenty-third St. and Eighth Avenue, New York City, as a Christian church.

will address you in the appropriate and beautiful language of Paul to the Ephesians:

4:1-6. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

In such words the apostle rapidly delineates the prominent features of Christianity. One of these features can hardly fail of arresting our attention, the absolute unity of the Christian church. The church is one, not many; united, not divided; harmonious, not discordant. In the strictest sense the church of Christ is a unity.

The same apostle who penned the text, in another letter represents the church under the similitude of a human body. He says:

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members, every one of them in the body as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet *but one body.*" (I Corinthians 12:12-20.)

The church therefore has One Body, One Head or Lord, One Spirit, One Faith, One Baptism, One Hope, and One God and Father.

The mystic body of Christ has One Head. It is not a deformed monster; it has not many heads; it has but one Head,—Jesus Christ. Queen Victoria is not the head of Christ's church, although she is the head of the Church of England. Pope Pius IX is not the head of Christ's church, although he is the head of the church of Rome. Christ is the Head of His own church.

As in the church of Christ there is one Head, so there is but One Body. Christ has not several bodies. He has not a Catholic body and a Protestant body. He has not a Calvinistic body and an Arminian body. He has not a Presbyterian body and a Methodist body. No! Christ has but One Body; "many members, yet but One Body". And this One Body, this one church, contains all the members, all the followers of Christ. Therefore no church is the church of Christ, which does not contain all the members of Christ's spiritual body. The church of Rome is not the church of Christ, unless the church of Rome contains all the good. The church of England is not the church of Christ, because she excludes some who are members of Christ. The Methodist church is not the church of Christ, for the reason that it does not contain all Christians. Nor is the Presbyterian church, nor the Baptist church, nor the Lutheran church, the church of Christ. No one of these churches is that One Body of Christ, for the sufficient reason that no one of them contains all the members of Christ's Mystic Body.

As the church of Christ is composed of One Head and One Body, so but One Spirit actuates the Body. If two spirits dwell in it there must be discord in the Body. But there is One Spirit only in this One Body. The spirit of unity, of concord, and of love dwells in

every member of Christ. Christ is not divided, nor should the members of His Body be torn asunder and separated. For, so says Paul:

"As we have many members in one body, and all the members have not the same office, so we, being many, are one body in Christ, and every one members one of another." (Romans 12: 4, 5.)

Again, the apostle tells us that we are all one in Christ Jesus. (See Galatians 3: 28, and 1 Corinthians 10: 17.)

There is therefore no spirit of division or of exclusiveness in the Body of Christ. The arms do not fold themselves together in "close communion", and say to the eyes, We have no need of you. As a spirit of unity pervades the human body, uniting the members by common interests, and making them mutually dependent upon each other; so, according to the statement of Paul:

"God hath tempered the body (of Christ) together, that there should be no schism in the body, but that the members should have the same care one for another." (1 Corinthians 12: 25.)

As in the church of Christ there is One Head, and One Body, and One Spirit, so there is but One Faith. The church has not a variety of faiths. The Head of the church has not taught us that it is a matter of indifference what faith we embrace. There is but one true faith, and it is of the utmost importance that we embrace it. By embracing this One Faith we become members of the One Body, and partakers of the One Spirit. Hence this faith is one which all the members of Christ's Body believe. The Episcopalian faith is not the One Faith of the true church; because the Episcopalian faith is not accepted by all Christians. The Presbyterian faith is not the faith of the One Body

of Christ, because the Presbyterian faith is disbelieved by many who are members of that One Body. Nor is the Methodist faith the One Faith of the church of Christ, because the Methodist faith is believed by only a small fraction of the body of Christ, whereas this One Faith is believed by every member of that One Body. Simple Christianity is the One Faith of Christ's church. Lutheranism is not the faith of Christ's church, because Lutheranism,—I speak with all kindness,—is something distinct from Christianity. So is Episcopalianism: so is Presbyterianism: so is Methodism. To embrace simple Christianity does not introduce a man into the Methodist church, nor into the Catholic church, nor into the Dutch Reformed church; but it does bring him into the Christian church, the One Body of Christ. To become a member of the Roman Catholic church one must embrace a great deal besides simple Christianity, something sectarian. Now if the reception of simple Christianity brings a man into the church of Christ, but does not bring him into the Episcopalian church, nor into the Methodist church, it must be that Episcopalianism and Methodism are distinct from Christianity.

Let there be no misunderstanding here. I have said that Episcopalianism, and Methodism, are distinct from Christianity; but I am not saying that a man cannot be an Episcopalian, or a Methodist, and be a Christian too. And yet, why should a man be anything more in religion than simply a Christian? Does not the One Faith of Christ's church embrace all truth? And does not the Christian character embrace all excellence?

But one may say that he cannot avoid being a Presby

terian, because he thinks that the Presbyterian doctrines are the nearest right. And another says that he must be a Methodist, for he thinks Methodism the nearest right. Unquestionably it is the duty of these brethren to embrace the doctrines set forth in the Presbyterian, or the Methodist creed, if after careful examination each finds these doctrines the nearest to truth as he sees it; yet it would not be right for either to embrace these doctrines as Presbyterianism, or as Methodism, but as Christianity; for if the doctrines are true they are a part of Christianity.

But further; it does not constitute a man a Presbyterian, or a Methodist, merely to believe that the Presbyterian, or the Methodist creed, contains true doctrine. Something more is requisite. The doctrines contained in these creeds are made the basis of religious organizations, which exclude many of the members of Christ's church. Now, where any man gives his sympathies and affections to a religious organization, which will not admit all Christians on the same terms on which God admits them, he gives his sympathies to a sectarian body, and thus becomes a sectarian.

If I become convinced that the doctrines taught in the Presbyterian Confession are true, I should believe them. It would be my duty to believe them. But it would be wicked for me to refuse Christian fellowship to all who do not believe those doctrines: for in so doing, I would be requiring a condition of fellowship, which the Supreme Head and Lawgiver of the church has not appointed.

I suppose that a man may be an Episcopalian, or a Baptist, or a Unitarian, and a Christian too; but I know that God requires no more of him than to be a

Christian. Under what circumstances a man may be a Baptist, or a Unitarian, in a *sectarian sense*, and at the same time be a Christian, I do not know: but I presume to say that a degree of sectarianism, which is not cherished and wilful, may exist for a time in a Christian soul: but *it cannot always exist*. Every Christian must sooner or later learn that though Christ has "many members", yet He has but the One Body, and that "God hath tempered the body together, that the members should have *the same care one for another*". Now, if Christians of different denominations have not "the same care one for another" that they feel for their respective denominations, they are not subserving the purpose for which "God hath tempered the body together".

If I feel less affection for a good man, because he does not belong to my denomination; or if I experience an increase of affection and care for him, simply because he joins my particular church or sect, I am exercising a spirit at war with heaven: I am becoming partial and exclusive, and unlike God: I am assuming an attitude of antagonism to the cardinal purpose of Christianity, which is to establish a Universal Christian Brotherhood.

All sects agree that Jesus does not love a good man, because of the sectarian relations he may happen to sustain, but because he is a Christian. And it is frequently said that we shall not be asked in heaven, whether we are Baptists, or Presbyterians, or Friends; but only whether we are Christians. Why then should anything more be asked on earth? If God does not require that a man shall be a Methodist, or an Episcopalian, or a Lutheran, in order to his admission into

heaven, why should man require it in order to admission into a church on earth? Are the sectarian churches on earth purer and more select than the "Church of the first-born, whose names are written in heaven"?

If there will be but one church and one communion in heaven, to which all Christians will be admitted irrespective of their denominational relations, why should it not be so on earth? And if it is not so on earth, is it right, or is it wrong? The question deserves serious consideration. I ask, and I ask it in kindness, does the Methodist church, or the Reformed church do right, or wrong, when it refuses religious fellowship and privileges to Christians, who will submit to no tests except those which God requires of His One church? Or, does the Baptist church do the will of God in refusing fellowship and communion to those who are Christians, but are not Baptists? When a man who has not been immersed presents himself at the communion table of a close communion Baptist church, how is he received? Does the church cordially extend the hand of fellowship to him, and bid him as a Christian brother sit down with them at the table of the Lord, and commemorate the love of Him, who is the "God and Father of all"? No! They say to him: "You must not come to our communion table!" And why? Is he not known and acknowledged as a man of virtue and piety? "Oh, yes; we believe you to be a Christian", say they, "but we cannot commune with you, because you have not been immersed". "But", says he, "I do not know that it is my duty to be immersed. I have carefully studied the Scriptures on the subject of baptism, and I cannot agree with my Baptist brethren, that immersion and immersion only is

baptism. I have submitted to duty as I have seen it devolving on me. Will you therefore, brethren, permit me to sit down at the Lord's Table with you?"

What is the answer of the Baptist church to such a brother? Will they permit him to join them in commemorating the dying love of their common Lord and Saviour? Not at all! And yet they believe him to be a Christian! They expect to meet him in the eternal communion of the saints above, where all separating walls shall be broken down, and all man-made distinctions shall be broken down forever; but they refuse to commune with him here. Yes, they scruple not to debar from that table, which they call the Lord's, some whom they confess to be the Lord's children! And into that church they do not permit men to enter, upon the same conditions that God receives them into the Body of Christ. Is it because the Baptist church is more select than heaven, or because it is more sectarian?

To some my language in developing this point may seem too strong, and perhaps unkind. But let no one misunderstand me as alluding to any religious body with invidious purpose. I have not named any sect with the intention of casting reproach upon its members, or of wounding the feelings of any believer in Christ. I am free to avow that I find Christian excellence in all sects, and I desire to respect, and love, and fellowship it wherever it exists. But I cannot approve the unscriptural principles upon which these sects are based. I must expose their un-Christian exclusiveness. I must denounce their sacrilegious usurpation of powers vested only in the Great Head of the church. I believe that the man-originated sect is not the church

of Christ. I believe that human legislation for the church is unauthorized, futile and mischievous. Listen to the world-honored Christian philosopher, John Locke, who says:

"Whosoever requires those things in order to ecclesiastical communion, which Christ does not require in order to life eternal, may perhaps, indeed, constitute a society accommodated to his own opinions and his own advantage. But how that can be called the church of Christ, which is established on laws that are not his, and which excludes from its communion such persons as he will one day receive into the kingdom of heaven, I UNDERSTAND NOT."

It will be seen that I am taking strong ground against all human legislation for the church of Christ. As Christ is the Only Head of the church, we hold that *Christ only* has a right to draw up articles of faith for His church. *Christ only* has a right to say what His members shall believe. The moment a man takes it upon himself to dictate to his fellow man what he must find in the Bible, or what he must not find there; that moment he receives the mark of the prophetic "Man of Sin". The man who makes a creed, or draws up a summary of articles of faith and says to his brother: "*Subscribe to these articles, or I will not fellowship you!*" whoever he be, whether the Pope of Rome, or a Protestant minister; that man has usurped the throne of the Lawgiver, and is *Antichrist*.

The church of Christ has One Faith, given by the Lawgiver; the Word of God. No member of Christ has a right to believe any other faith; no Christian has a right to subscribe to any other creed. All other creeds are imperfect and erroneous.

But the advocate for human creeds may say that the creed of his church is free from error. How then

can he err in accepting it? But no man can know that a human creed is free from error, unless he knows that its maker was infallible. I am aware that this point is denied. A late distinguished Bishop in the Established Church of England holds such language as this:

"Our church does not believe that the makers of its creed were infallible. She does not say that they *could not* err: she only says they *did not* err."

This fine distinction however avails nothing, because men *always* err when they legislate for the church of Christ. All creeds made by man for the government of the church are founded in error, because all proceed from the false principle that some men may prescribe to others the conditions upon which they may be admitted to Christian fellowship.

Furthermore the makers of all authoritative creeds have erred in supposing that something is necessary for the government of the church besides God's Word. The Word itself declares that nothing else is necessary. Hear the Word:

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." (2 Timothy 3: 16, 17.)

The Scriptures therefore, according to God's estimate, are able to make a Christian *perfect*; perfect in his faith, and perfect in his life. They can equip him completely for all the duties and relations to which God appoints him. What more does a Christian need than to be made "*perfect*", and to be "*thoroughly furnished unto all good works*"? After he is so perfectly equipped, does he also need a human creed?

It must be consequently that the makers of all human

creeds have been in error in supposing that their legislative labors were needed. They were not needed, for the "law of the Lord" was "perfect" ages before their paltry supplements were enacted and amended.

Can we then believe that the fallible mortals who have undertaken in their blind presumption to make creeds for the church of Christ have been preserved from all error? Pray, how can any man know that the creed of his denomination is free from error? Has God revised and approved it?

Some one may say that he knows his creed to be free from error, because every article which it contains is supported by passages of Scripture. But it does not follow that a book may be profitable for the faith and discipline of the church merely because it *contains nothing contrary to the Scriptures*. Any common school arithmetic contains nothing contrary to the Scriptures; yet who would agree for that reason that it is fit to be adopted as a rule of faith and practice for Christ's church? I will grant, if you please, that your Westminster Confession, or your Methodist Discipline, asserts no doctrine which may not be derived from Scripture: but it does not thence follow that it is free from error as a system of faith for the church of Christ. Grant that it contains no error: but you must not stop there; there is another question; Does it contain all that the church needs? Your creed may have errors of *omission*. To *omit* from the Word of God is equally reprehensible with *adding* to it. I ask then, does your man-made creed *omit nothing* that is necessary to be believed and practiced by the church?

But how much truth is necessary for the government of the church? "Thirty-nine articles", says the Epis-

copalian. "The Writings of the Fathers, and the Decisions of the Councils", says the Roman Catholic. "Our Creed and Form of Discipline", says the Methodist. But let us listen to an infallible authority:

"All Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect."

If therefore any creed omits any Scripture, it omits something that is profitable for the perfection of a Christian.

I would now ask if the creeds which define the faith and govern the churches of the several religious sects contain "all Scripture"? Does the Westminster Confession, or the Book of Common Prayer, or the Methodist Creed and Discipline, contain "all Scripture"? If so, how were the fallible men who drew up these creeds enabled to concentrate the essence of God's quarto within the scanty limits of the diminutive octo-decimo? Whence came the wisdom which enabled the makers of one creed to refine the thousand pages of God's Book into the brief contents of the stitched pamphlet? Or how could the composers of another creed embody the essential truths of the sixty books of Divine instruction within the narrow compass of Thirty-nine Articles?

A religious creed cannot be free from error, even though it contain nothing false, unless it contain all the truth. To omit, or to add, is alike perverse of the faith of Christ's church. The same authority which says, "Add thou not unto his words, lest he reprove thee, and thou be found a liar"; (Proverbs 30: 6), says also: "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life". (Revelation 22: 19.)

It is no light thing to meddle with the Word of God. That Word is the "power of God unto salvation". The destiny of present and unborn millions is suspended upon it. God in His infinite wisdom has given us the amount of truth which the world needs; and He has given it in the best and most useful form. Man has no right either to change the faith of the church, or to alter its form. Not only are the doctrines of the Word "given of God", but the form in which those doctrines are presented is also of God. Had God known that His truth could be more useful to His creatures in some other form; in the form of the Presbyterian creed, or of the Methodist creed; He would no doubt have given it in that form. But He has not. On the contrary He commands us to receive and preserve His Words in the form which He has given. "Hold fast the form of sound words", writes the apostle to his friend and fellow-laborer, Timothy. The form in which the One Faith of Christ's church is embodied is authoritative and divine. Neither individuals, nor churches, nor synods, nor presbyteries, nor conferences, nor councils, have anything to do with the One Faith, except to obey it.

We thus see that the One Faith of Christ's Mystic Body is the Holy Scriptures. And it is not a part of Scripture; but "all Scripture". It is not Scripture in some uninspired and man-made form; but in the form that God gave. The One Faith of God's church is the whole Scripture; the Scripture in its God-given form; and nothing but the Scripture, and this One Faith is not the faith, and cannot be the faith, of any sectarian church.

I am aware that some writers and speakers are con-

stantly affirming that the Bible is the religion of Protestants. But is this true? Is the Bible alone the sole rule of faith and practice of the most of the Protestant sects? Is it the sole rule of our Methodist brethren? Why then was it necessary to ordain the Methodist Creed and Discipline, if the founders of Methodism actually regarded the Scriptures as "the sufficient rule of the faith and practice" of the church? Or again, if the Methodist church truly regards God's "Written Word" as the "only rule of faith and practice", why does it express its "faith" and guide its "practice" by another book? It cannot be true that the "Bible alone is the religion of Protestants", for nearly every sect has a rule of faith and practice besides the Bible. The "Bible alone" does not govern the Presbyterian church; but the Bible, assisted by the Confession of Faith. The Methodists are not governed by the "Bible alone", but by the Bible and the Methodist Creed and Discipline. The Bible alone can never become the platform of a sectarian organization, because the Bible has no sectarian character. If there should be henceforth no rule of faith and practice besides the "Bible alone", there could no longer be any sectarian religious organizations. Religious sects and parties could not survive the destruction of their party creeds, notwithstanding that the Bible might still remain with them.

Again it is not true that "the Bible alone is the religion of Protestants", because faith in the Bible alone does not secure admission to the fellowship and communion of the most of the Protestant churches. Imagine a man well reputed for probity and sincerity applying to one of the creed-governed sects for admission

and communion. Doubtless he would be asked respecting his beliefs. And if he should profess to believe the Bible, would his answer be satisfactory? Would the church receive him without further conditions? But if he should say that he accepted the creed of that church, doubtless they would receive him at once. And yet we are told that the "Bible alone is the religion of Protestants". But how can it be so, when a profession of faith in the "Bible alone" will not secure the admission of a sincere man to the fellowship and communion of the creed-governed Protestant sects? And how can Protestant sects reconcile their conduct in this respect with their profession? How do they excuse refusal to receive a good man upon his simple profession of belief in the Bible? Their ground is that such a profession is indefinite and unsatisfactory, because they cannot know from this whether the man is a Calvinist, or an Arminian; a Trinitarian or a Unitarian. True, indeed, the profession of faith in the Bible only shows that he is a Christian. It can never make him anything else than a Christian. But God requires no man to become anything in religion but a Christian. If the Protestant sects require something more, it is because they have abandoned the One Faith of Christ's Body, the church.

But why should the Protestant sects regard it as indefinite to say that one believes the Bible, while they do not esteem it indefinite to say that one believes the Westminster Confession, or the Methodist Creed and Discipline? When a man says, "I believe the Westminster Confession", the answer is admitted to be sufficiently definite; but when a sincere man rises and says, "I believe the Bible", the sects answer, "That faith

is unsatisfactory". How comes it that the various creeds of the Protestant sects, as grounds of religious faith, are so much more definite and satisfactory than the inspired Word of God? Do those creeds teach the truth with such definiteness that they preclude all controversy? In the late controversy between the "Old School" and the "New School" in the Presbyterian church, both parties appealed to the church Standards, each claiming for his doctrine the authority of the Confession, while the other declared such a view an abominable heresy.

Experience does not sustain the idea that creeds will keep the church pure from false doctrine. Has the Lutheran Church been kept pure by its creed? Pure from what? Has the Lutheran creed been of any avail in keeping hypocrites out of the church? And can a creed be capable of preserving a church from the influx of false doctrines, so long as it does not save it from the reception of men of irregular and scandalous lives? Has the Methodist creed always preserved the Methodist Church from unsoundness of faith?

It is idle to assert that a human creed preserves a church orthodox and pure. Facts abundantly disprove the assertion. The strictest creeds ever adopted by the Protestant sects have been the Calvinistic creeds. Yet how signally have they failed in New England of producing a similarity of sentiment, and of preventing the irruption of Arminian and Unitarian doctrines? The case of the Presbyterians in England is to the point. Their creed was strictly Calvinistic and Trinitarian. Did the creed keep heresies out of the church? By no means. Gradually Arminian, and Arian and Socinian doctrines crept into the pul-

pits, till Presbyterianism in England has become almost synonymous with doctrinal error and heresy. And there is the case of the Church of England. The English clergy at ordination take a solemn oath to preach the doctrines of the Articles, and in the public worship the whole church prays, "From all heresy and false doctrine, good Lord, deliver us". But has the English church been preserved by the creed from other doctrines? Not by any means. It is a matter of common knowledge that the Articles are Calvinistic, and strongly so, while the bishops and other clergy are Arminian in their interpretation of doctrine.

And so experience demonstrates the incompetency of human creeds to prevent the intrusion of heterodoxy. And every reflecting mind must see that, if the Word of God cannot avail to preserve the purity and orthodoxy of the church, in vain shall we rely upon the frail barriers which human wisdom may erect against the overflowing floods of error.

The church of Christ is One Body and has One Faith. To this One Body belong all the good in the spiritual universe. Every pure soul is a member of Christ's mystic Body. And every purifying truth is a part of the One Faith of this One Body.

The One Faith of Christ's church comprehends all spiritual truth. This said Jesus to His disciples:

"When he, the Spirit of truth is come, he will guide you into all truth." (John 16: 13.)

Every spiritual truth therefore is a part of Christianity. Whatever truths are contained in the creeds of the Presbyterian, of the Methodist, or of the Roman Catholic, are part of the One Faith of Christ's church,

and every Christian has a right to study and embrace those truths.

Now, if all spiritual truth belongs to Christianity, it ought to be accredited and embraced as Christianity. Truth should be received, not as from men, but as from God. The declaration of Paul is pertinent here :

"For this cause also thank we God without ceasing, because when ye received the Word of God which ye heard of us, ye received it not as the word of man, but, as it is in truth, the Word of God, which effectually worketh also in you that believe." (1 Thessalonians 2: 13.)

Hence if a truth be presented to one's mind, he is not to receive it as a part of a human system of faith; nor is he to believe it because Luther, or Calvin, or Wesley, or Fox, believed and taught it; but simply because it is truth and is of God.

On the other hand, truth must not be despised because it is believed and appropriated by a sect. Men are prone to be prejudiced against a truth which is presented to them under an unpopular name, or in a sectarian connection. The influence of prejudice is very great, and hence care must be exercised that we do not reject the truth of God, estimating it as a work of man.

I repeat the sentiment, that whatever religious truth may be possessed by any sect belongs to the Christian. He has a right to seek and to learn all truth. And it is both wicked and contemptible to frighten him away from the examination of a doctrine by the device of calling it hard names. If I find a truth anywhere, among the Unitarians, or the Methodists, or the Mormons, or the Presbyterians, I will receive it, for if a truth it is a part of Christianity. All truth of a relig-

ious character belongs to Christianity: let it be known then simply as Christianity. We narrow the influence of truth by circumscribing it and shutting it within the narrow limits of a party.

And so all the truth of the spiritual universe is comprehended in the One Faith of the church, and rightly belongs to every member of Christ's Mystic Body. And he who has largely imbibed the spirit of the universal church will have no sympathy with the contracted disposition, which inclines its possessor to confine his thoughts within the narrow limits of a sect. The true man of the church is a freeman of the infinite universe. God hath made him "heir of all things". All truth is his to learn; and all the good which the truth can produce may be his to enjoy.

Now, if it be so that "all truth" is the promised heritage of the Christian, it must be his duty to make continued effort to learn truth. It is not enough that a man learn only the first principles of Christian faith, for an apostle exhorts us:

"To leave the principles of the doctrine of Christ, and to go on to perfection." (Hebrews 6:1.)

And the Scripture expressly commands believers to:

"Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." (2 Peter 3:18.)

The Christian's growth in the knowledge of his Saviour must needs be eternal; for he must "grow up into him in all things, which is the Head, even Christ"; must grow "unto a perfect man, unto the measure of the stature of the fulness of Christ". (Ephesians 4:13, 14.)

Growth in Christian knowledge and grace must needs

be endless, if the spiritual perfections of our Divine Pattern and Head be proposed to us as the object of our attainment. Accordingly the prophet declares:

"Of the increase of his government and kingdom, there shall be no end." (Isalah 9: 7.)

I am aware that this principle is in direct antagonism to the prevalent opinion that no effort need be made to learn new truths in religion. The masses of Christendom are wedded to the speculations and opinions of their fathers. It is not generally believed that continual progress in the knowledge of religious truth is possible. On the contrary, it is supposed perhaps by a large majority of the Christian world, that the fathers and founders of the several religious denominations saw all, or nearly all, the light which God designed ever to afford the world. In consequence of this persuasion the religious world has been prone to study the writings of the Fathers and the reformers, in order to learn and embrace what they believed, rather than to read the Word of God for themselves, as an independent source of religious knowledge.

New truths in religion have generally been regarded with abhorrence by the religious sects. The moment a man opens his mouth to pronounce a religious truth which his grandfather did not know; or who deviates in the least from the beaten track of the "good old way"; that moment blind prejudices and fanatical zeal assail him as a perverter of men's minds, and as an enemy of society. The virtual language of religious communities has been, "Our fathers held the doctrines which we believe. They were pious and holy men. They lived in peace and died in triumph. We choose

to be saved by the faith of our fathers. We wish nothing more. We expect no new light, and are determined to walk in the old ways”.

The principle upon which such declarations are based is unsound. It asserts, in effect, that one generation needs no more light than was enjoyed by its predecessor. But is this true? How can the Christian world admit it? If it be right that men should be content with the measure of light which saved their fathers, what need was there that Luther should arise to agitate communities and shake kingdoms with his opposition to the way of his fathers? Why was not Luther content with the measure of light which saved his fathers? Multitudes have been saved from their sins and enabled to triumph over the last enemy by the faith which they learned in the bosom of the Roman Catholic Church. Why then was not Luther content to know no more than his fathers, and to be saved in the same faith?

Or again, what need was there, on this principle, that the new light of Christianity should break upon the world and dispel the shadow of Judaism? The Mosaic religion had been the stay and hope of multitudes. It had nourished the faith and purified the hearts of an Elijah, a Samuel, a Daniel, an Isaiah, a Simeon, and an Anna, and of multitudes who knew no higher truth, and saw no brighter light, than the Mosaic system afforded them. With what assurance therefore might the three thousand who embraced Christianity on the day of Pentecost have pointed to their fathers, and replied to the solicitations of Peter by saying: “We will not abandon the faith of our fathers! They were good and wise men; useful in life and happy in death.

The truths which God gave them were sufficient for them; they must suffice for us. Away with your new doctrines! We need no new truth. We choose to go the way of our fathers!" Had such been the determination of those who were converted under the preaching of Peter, would they have been saved? Certainly not! Because it is *equally the duty of men to learn and obey the new truth which Heaven affords, as to prove faithful to the measure of truth already given.*

But has not all the religious truth which is useful to be known been already imparted to us? Is not the New Testament a sufficient rule of Christian faith and life? Doubtless it is. And new light in religion is not to be expected from a new revelation which shall supersede the gospel, but from a brighter out-shining of the gospel itself. There is a deeper meaning in Christianity than has yet been unfolded to the world. Men have chiefly employed their minds upon what may appropriately be called the externals of the faith. Past ages have not sufficiently appreciated the spiritual element in Christianity. It is hoped that the day is drawing near, when greater light will shine forth from the inspired pages into the minds of men, when clear and correct views of truth shall dispel the mists of other times, and introduce a state of increasing purity and holiness. The day draws near when the *spirit* of things shall be more studied than their envelopes, and when the Christian world shall lift its voice to heaven in the language of the royal Psalmist:

"Open thou mine eyes that I may behold wondrous things out of thy law." (Psalms 119: 18.)

And as men become purer and holier, we expect them to find a higher wisdom in the Oracles of God.

All spiritual truth is the promised heritage of the Christian. And it will be given him proportionately to his increase of spiritual capacity; or, using other words, as he becomes able to bear it. What then is the obvious duty of the Christian in regard to the increase of knowledge which God has furnished the church? Is it not to put forth constant effort to "grow in the knowledge of our Lord Jesus Christ?" Ought he to content himself with the measure of truth which his progenitors enjoyed? The Spirit of Truth has been given him to guide him "into all truth". God bids him advance! Can he, dare he, turn his eyes back to the place of his fathers, and refuse obedience to the heavenly mandate?

Our fathers were saved, not because they enjoyed either more or less light, but because they were faithful in learning what God communicated. If we receive and obey what God may communicate to us, we shall also be saved. But there can be no excuse for a refusal to learn and obey new truths. Ages since the Sun of Righteousness brought the dawn of heavenly day. And we may hope that the bright ages are near when "the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days". (Isaiah 30: 26.)

Can he then be accounted faithful who refuses to learn more truth than his sect, or his fathers possessed?

Tell me, brother Protestant, do you not think that the day is coming, when heavenly light shall so abound that a good man can no longer remain a Roman Catholic? So long as "Catholicism" embodies the highest truth which a mind perceives, just so long it may be right for that mind to continue in Catholicism. But

Catholicism is not unmixed truth; it is not perfect light. Hence the day may come when brighter light shall beam upon the men of that communion than Catholicism contains. When that day shall come, *Christians can no longer be Roman Catholics*. The truth will be heard addressing those who love it: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues". (Revelation 18: 4.)

The day will also come when every other sectarian form of truth must be abandoned. The Protestant sects have far more light than the Catholics, but they also are founded in error. Presbyterianism does not contain "all truth". Neither does Episcopalianism, nor Lutheranism, nor Methodism. We therefore confidently expect the day when all good men shall see brighter light than the various Protestant sects possess. It will *then* become the imperative duty of all Christians to abandon the sectarian organizations.

To us who believe the principles which I have been setting forth *that day has come*. We can no longer remain in sectarian organizations, except at the peril of our souls. We cannot be Methodists, or Presbyterians, or Roman Catholics, and *continue to be Christians*. And we rejoice in prospect of the period when a good man can no longer be anything *but simply a Christian*. Religious parties and partyism must have an end. All good men will eventually see that the upholding of sectarian establishments is wickedness. They will then unite to accomplish that desire of ages, *the visible unity of all Christians*.

In these great principles we this day avow our faith,

and upon them we affectionately invite the co-operation and fellowship of all Christians.

We extend to-day the hand of brotherly fellowship to all Christians.

We do not wish to be tried by tests of human appointment, and *we will not be*. If we cannot be fellowshiped upon the terms of the Gospel alone, we do not wish to be fellowshiped at all.

If then, upon these principles the fellowship of all Christians shall be extended to us, we shall rejoice. If however, any shall refuse us their fellowship upon these principles, the sin of the disunion will lie at their own door, for we shall have done what is right for us to do when we have embraced the principles of the Gospel, and manifested our willingness to fellowship all others upon them.

## X

### THE NAME CHRISTIAN

**W**HO first called the disciples "CHRISTIANS"? Did their enemies originate the title? or did the disciples invent it for themselves? or was it given by Divine Inspiration? In the Acts, the writer, Luke, states that "the disciples were called Christians first in Antioch". (Ch. 11:26.) The English text does not answer our questions, but may not the original Greek afford a clue to the source of the name?

About twenty-five years after "the disciples were called Christians first in Antioch", Ignatius became bishop of the church in Antioch. He wrote an epistle to the Magnesians in which he says, "It is fitting, not only to be *called* Christians, but also to be". His language is here quoted to introduce a remark on the word "called".

Luke says, "The disciples were *called* Christians."

Ignatius says, "It is fitting to *be called Christians*."

In both these extracts the English word is the same, but in the Greek the words are quite different.

Luke uses the Greek verb *Chrēmatisō*, while Ignatius uses the Greek verb *Kaleō*.

The word used by Ignatius has a general signification, but Luke's word has a specific signification. Moreover the word used by Ignatius conveys only the *fact* of the calling, but Luke's word intimates also the *source* of the calling.

The verb *Kaleō* occurs nearly sixty times in the writings of Luke; the last instance being that one in the passage, "The island was called Melita". (Acts 28: 1.) But the verb *Chrēmatizō* occurs in Luke's writings only three times: the last instance being the one where he says, "The disciples were called Christians".

When our translators wrote that "The island was called Melita", they expressed the whole of the meaning that the original contained: for the Greek word in that passage is *Kaleō*, a verb which conveys only the *fact* of the calling. But when those translators wrote that "the disciples were called Christians", they did not express the whole meaning that the original contains: for the Greek verb in that passage is not *Kaleō*, but *Chrēmatizō*; a verb which not only gives us the *fact* of the calling, but also intimates the *source*.

Besides this instance of the calling of the Christians, Luke's writings contain but two passages in which the verb *Chrēmatizō* is found. In these two passages our translators have rendered the verb in a manner that indicates the *source*, as well as the *fact*.

The first of these is the one where the historian says, "It was *revealed*<sup>1</sup> unto Simeon by the Holy Ghost". (Luke 2: 26.)

The second is where he tells us that Cornelius, the Centurion "*was warned*<sup>2</sup> from God by an holy angel". (Acts 10: 22.)

It appears therefore that in two of the three passages where Luke uses the verb *Chrēmatizō*, it was understood by our translators to imply that something was communicated from God.

<sup>1</sup> Revealed, *kechrēmatismenon*.

<sup>2</sup> Was warned from God, *echrēmatisthē*.

There are six other passages in the New Testament where this verb occurs. Let us see whether they also imply a Divine communication.

1. "The wise men, *'being warned of God'*<sup>1</sup> in a dream, \* \* \* \* departed into their own country." (Matthew 2:12.)
2. Joseph *"being warned of God"*<sup>2</sup> in a dream, turned aside into the parts of Galilee." (Matthew 2:22.)
3. *"She shall be called"*<sup>3</sup> an adulteress." (Romans 7:3.)
4. *"Moses was admonished of God."*<sup>4</sup> (Hebrews 8:5.)
5. *"Noah being warned of God."*<sup>5</sup> (Hebrews 11:7.)
6. *"If they escaped not who refused him that spake"*<sup>6</sup> on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." (Hebrews 12:25.)

In four of these six passages the verb *Chrēmatisō* was understood by our translators to signify, "warned of God", "admonished of God". In the two remaining passages the idea of a Divine oracle is discernible: for those words in Romans, "she shall be called an adulteress" refer, as the context shows, to the pronounced decision of the law of God<sup>7</sup>; and that other passage in Hebrews, he "that spake on earth", was Moses, who spoke as the mouthpiece of the Most High.<sup>8</sup>

Besides the nine instances of the verb, *Chrēmatisō*, the New Testament gives one of a substantive formed from the verb. It occurs in the passage, "What saith the *answer of God*<sup>9</sup> to him?" (Romans 11:4.) That this one Greek noun was understood by our translators

<sup>1</sup> Being warned of God, *chrēmatisēntes*.

<sup>2</sup> Being warned of God, *Chrēmatisētois*.

<sup>3</sup> Shall be called, *chrēmatiset*.

<sup>4</sup> Was admonished of God, *kechrēmatistai*.

<sup>5</sup> Being warned of God, *chrēmathisthōis*.

<sup>6</sup> That spake, *chrēmatizōnta*.

<sup>7</sup> "She will come under the appellation of an adulteress, and that too by the power of the law." Bengel's *Gnomon in vs.*

<sup>8</sup> "*Chrēmatizōnta*, i. e., Moses, who consulted God, and delivered to the people the divine responses, precepts, warnings and the like." Robinson's N. Test. Lexicon. In Beza's Latin Testament the word is rendered, "him that spake in God's name": "eum qui loquebatur Dei nomine". The same idea is contained in the French: "celui qui parlait de la part de Dieu."

<sup>9</sup> The answer of God, *chrēmatismos*.

to carry the idea of Divine suggestion, indicates their view of the root idea contained in the verb.

The question before us is, *Who* called the disciples, "Christians"? The foregoing investigation shows: first, that in two passages besides Acts 11:26, where Luke uses the verb, *Chrēmatizō*, it was understood by our English translators to signify a Divine communication; and, second, that of the seven passages in other parts of the New Testament, five in our English translation give the idea of a Divine warning, or answer; and, third, that the two remaining passages, Romans 7:3, and Hebrews 12:25, though not translated in our English Testament so as to express the idea of a Divine oracle or sentence, nevertheless as the context shows do imply that idea.

Now if the Greek word in those nine passages implies a Divine communication, or decision; and if the same word in Acts 11:26 easily and naturally bears the same idea, may we not reasonably conclude that "the disciples were called Christians" *according to a Divine suggestion?*

But should any one think that this conclusion rests upon an insufficient induction of examples, it were easy to supply corroborative testimony. The New Testament it is true gives no further light on our Greek verb; but then there is the Septuagint, that ancient Greek translation of the Old Testament, whose peculiar readings were often adopted by the apostles, and whose characteristics of style and usage render its Greek akin to the Greek of the New Testament. The Septuagint contains about the same number of forms and derivatives of *Chrēmatizō* that we find in the New Testament; in fact, twelve in all. The critic, Wetstein,

quoting the Greek word, *Chrēmatisthentes*, in 2 Maccabees 2: 4, says that "everywhere else in the Septuagint" the word signifies, "admonished by God".<sup>1</sup> This remark however must be taken with one exception, which we note in the passage:

"John and Absalom, who were sent from you, having delivered the subscribed *document*,<sup>2</sup> made request concerning the matters set forth in it." (2 Maccabees 11: 17.)

Here the substantive denotes a *document*, an official communication from men, and it does not, as in Romans 11: 4, denote "the answer of God". But this exceptional case admits explanation. Of the ancient Greek writings now extant there are two kinds, sometimes distinguished as Classical Greek and Hebraic Greek. Classical Greek is the purer Greek; the language as used by those to whom Greek was the mother tongue. Hebraic Greek designates the language of a class of writers, who being by birth Jews or Syrians, blend their peculiar idioms with the tongue of their adoption, and sometimes employ Greek words in senses unusual, if not unknown, to the Classical writers. Our oldest Hebraic Greek is found in the Septuagint, that translation of Old Testament writings, made at Alexandria, in Egypt, in the third and second centuries before Christ. The words of the Septuagint are Greek; but the idioms and peculiar significations of words are frequently quite different from those of Classical Greek. The same is true of the New Testament; for its Greek is Hebraic, and it is this fact that makes reference to the Septuagint<sup>3</sup> of more value than to many volumes of the

<sup>1</sup> Admonished by God, *moniti a Deo*.

<sup>2</sup> See Wetstein's Greek New Testament, note on Matthew 2: 12.

<sup>3</sup> Adam Clarke in the General Preface to his Commentary recounts his studies to acquaint himself with the phraseology of the New Testa-

Greek Classics, when we come to the interpretation of New Testament words. The statement that words in Hebraic Greek are sometimes used in a sense unusual in the Classics is well exemplified in the case of *Chrēmatisō*. Krebs, referring to this particular word, says of it:

"In the Sacred Writings this word<sup>1</sup> is used in a sense very different from that which it bears in the Classical writers."

For in the Classics the usual sense of the verb, *Chrēmatisō* is, to transact business; but in the Sacred Writings, the usual sense is, to give a Divine communication. So too the substantive, *Chrēmatismos*, in Hebraic Greek signifies an answer from God; but in Classical Greek it means a negotiation, or a document.

Returning to that exceptional instance in the use of *Chrēmatismos* in 2 Maccabees 11:17, we discover that the passage is copied from an official letter addressed to the Jews by the governor, Lysias. This Lysias was a native Greek. The quotation from his writing is as much Classical Greek as if it were a passage from the historian, Polybius, a contemporary of Lysias. For this reason we may neglect this passage entirely. But every other passage in the Septuagint containing *Chrēmatisō*, or its derivations, was written by a Hebraic Greek. Accordingly in all those passages the word denotes oracular communication, a divine word, given by Jehovah, or by the mouth of a prophet of Jehovah,

ment, and says, "The study of the Septuagint served more to illuminate and expand my mind, than all the theological works I have ever consulted."

<sup>1</sup> "In sacris literis ea vox longe alia accipitur, quam apud *sous* *exo*. Scilicet *chrēmatisesthai*, uti saepe alibi, ita hic est divinitus admoneri." Jo. Tobiae Krebail, *Observationes in Novum Testamentum*, e Flavio Josepho. (Note on Matthew 2:12.)

or uttered by some false God, and believed by some to be a Divine communication.

But if the name "Christians" were not given by Divine appointment, how then did the disciples acquire it? Dr. Davidson says, "The heathen, either Greeks or Romans, or both, called them Christians for the first time".<sup>1</sup>

The historians Conybeare and Howson agree with Davidson, and tell us:

"There is little doubt that the name originated with the Gentiles, who began now to see that this new sect was so far distinct from the Jews, that they might naturally receive a new designation. And the form of the word implies that it came from the Romans, and not from the Greeks."<sup>2</sup>

But what evidence have these distinguished scholars, and others who follow them, for this view? Was the name Christian imposed upon the disciples by way of ridicule, as Wetstein asserts? Was it really a "nickname", born of the "scurrilous wit" of the citizens of Antioch, as others contend?

That the Christians suffered the indignity of being nicknamed, we know from history. Their Lord forewarned them that they "would be hated of all men for his name's sake", and he added, "If they have called the master of the house Beelzebub, how much more shall they call them of his household?" (Matthew 10: 22, 25.) Many of those ancient names of reviling have gone into oblivion. Two of them however became so widely spread that their history has been preserved to us. These are the epithets, Nazarene and Galilean.

<sup>1</sup> See Horne, Introduction, II, p. 357.

<sup>2</sup> Conybeare and Howson, Paul, I, p. 118.

How they originated, and what they suggested, let us now see.

Though born in Bethlehem, Jesus grew up in Nazareth, an obscure village in Galilee, whose inhabitants were held in contempt by the other Judeans. When John's disciple Philip announced that he had found the Messiah in the person of Jesus of Nazareth, even the guileless Nathanael exclaimed, "Can any good thing come out of Nazareth?" (John 1:46). So ill was the repute of Nazareth that Matthew, suggesting the prophecies which represent the Messiah as "despised and rejected of men," gives them peculiar force when he says, "Jesus came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets, he shall be called a Nazarene." (Matthew 2:23). And when the "orator Tertullus" came before the tribunal of Felix, the governor, to utter the malicious charges of the Jews against the apostle Paul, he said, "We have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the *Nazarenes*." (Acts 24:5). Thus the ancient Jewish enemies of the cross sought to bring the disciples of Christ into contempt by nicknaming them "*Nazarenes*," a contemptuous expression much used among the Jews of the Orient up to the present day. "Galilean" was the other ancient nickname imposed upon Christians. It was first used by the Jews, but became widely current among the Gentiles. Because of its beautiful lake Galilee had long been a favorite resort of the Gentiles in Palestine. In the time of Christ the Romans were occupying its towns, some of which were named from Roman Emperors. It is because of the number of

Gentiles who dwelt in Galilee, that Matthew calls it, "Galilee of the Gentiles." (Matthew 4:15). Such a term must have been to a scrupulous Jew suggestive of contaminating admixtures with the heathen. "Out of Galilee ariseth no prophet," (John 7:52), was the curt answer by which the foes of Jesus expressed their own impatient enmity, and the evil repute of the province. Moreover the Galileans had corrupted their language and spoke a base dialect, instead of the accepted speech of the metropolis. It was by his dialect that Peter was recognized the night when he betrayed his Lord, for the bystanders said to him, "Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto." (Mark 14:70).

Thus to the Jews of Jerusalem the name "Galilean" became suggestive of rusticity and impurity. To the Gentiles, and especially to the Romans, it was significant of worse reproach. To the Romans the name Jew was hateful. Tacitus was expressing the feeling of his countrymen when he wrote, "Whatever is held sacred by the Romans, with the Jews is profane." The name "Galilean" suggested to the Roman all the hatred which he felt against the Jew, because of all the Jews those of Galilee were the most intimately known to the Romans. This was due first to the geographical position of Galilee, and later to the peculiar characteristics of the Galileans. If the Jews were turbulent and rebellious, resisting the rule of the Romans, the Galileans, as we learn from Josephus, were foremost in their resistance to the Roman power. The historian Tacitus describes the Galileans as "always fierce and turbulent." Indications to the like effect appear in the New Testament. They were

Galileans "whose blood Pilate mingled with their sacrifices;" and it was Judas of Galilee "who rose up in the days of the taxing, and drew away much people after him."

The name "Galilean" therefore suggested to the Romans the religious peculiarities of the nation, which esteemed as profane whatever was sacred in the eyes of the Romans; and it was also highly significant of disloyalty and sedition. A name capable of exciting much hatred with the Roman patriot and the Gentile devotee would naturally become a favorite epithet of reproach among all who delighted in nicknaming the Christians. The philosopher Epictetus, who lived in the beginning of the second century, is supposed to refer to the Christians, when he says that a man may become fearless "from madness or from habit, as the Galileans."<sup>1</sup>

Half a century later Lucian, a lawyer of Antioch, became prominent as a reviler of the Christians. Some scholars have ascribed to his pen that ancient satirical book, *Philopatris*, i. e., *The Patriot*. This work represents the Christians as being disaffected to government and dangerous to civil society.<sup>2</sup> The author of *Philopatris* delights to ridicule and nickname the Christians. He speaks of the apostle Paul as "the half-bald, long-nosed Galilean, who traveled through the air to the third heaven."

Antioch seems to be connected with this nickname "Galileans," as well as with the noble name of Christian. For in A. D. 362, the Emperor Julian during his stay in Antioch published his *Misopogon*, a sarcastic defense

<sup>1</sup> Lardner, VII; p. 89.

<sup>2</sup> *Idem*, p. 286.

of himself against the reproaches of the people of Antioch, <sup>1</sup> in which he taunts the citizens with "allowing their wives to carry away everything from the house, for the support of the Galileans, or to bestow it upon the poor; while they themselves were unwilling to bestow the smallest trifle to sustain the worship of the gods." Lardner quotes from the writings of Julian passages wherein the emperor designated the Christians as "the impious Galileans," and "the hateful Galileans." Julian was too acute not to perceive that a great point would be gained in his struggle against Christianity, if he could fix upon the believers in Christ some base nickname, in place of their glorious name Christians. Accordingly it became his policy to speak of Christ as "The Galilean," and of His followers as "Galileans." By some of the ancient ecclesiastical writers it is even said that Julian issued an edict that the Christians should be called "Galileans." <sup>2</sup>

Those who took pleasure in nicknaming the followers of Christ would naturally adopt some opprobrious epithet, such as "Nazarene," or "Galilean." There was nothing in the name Christian that could express the spite, or contempt, of those who hated the disciples. The Jews, as Neander observes, <sup>3</sup> would of course not give them a name, meaning "the adherents of the Messiah." And the Greeks could find nothing ridiculous in the name which recalled Christ and His majestic character. And besides, seemingly by a divine fitness of things, the Greek name *Christos*, the Christ, was in both form and sound hardly distinguishable

<sup>1</sup> Neander, Church History, II, p. 64.

<sup>2</sup> See Palfrey's Lowell Lectures, II, p. 92.

<sup>3</sup> Neander, Church History, I, p. 94.

from one of the most nobly significant words in the Greek language. *Chrestos* in the Greek signified "useful" or "beneficial," and it is said that the pagans frequently pronounced *Christos* as "*Chrestos*." The early Christian writers were fond of suggesting this coincidence of words, which represented them as followers of the Beneficent One. It must be said moreover in honor of the early Christians, that they most effectually suggested this coincidence by the beneficence of their lives. Their bitterest enemies confessed so much. Even the sarcastic Julian admitted it, when he wrote in a letter to Arsacius, the pagan high priest of Galatia, that "It is a shame for the impious Galileans to relieve, not only their own people, but ours also." <sup>1</sup> Beneficence was an eminent characteristic of the Antioch church. Its first recorded act was beneficence. When the prophet Agabus came from Jerusalem to Antioch, and there foretold the "great dearth, which came to pass in the days of Claudius Caesar; then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea." (Acts 11:29). And as a vase, which once contained excellent perfume, long retains its fragrance, so the whole church at Antioch long continued to deserve the praises for beneficence which its first act merited. For at the close of the fourth century Saint Chrysostom wrote that "there were three thousand poor people maintained by the church at Antioch, besides relief occasionally given to others."

Now, considering the early and prominent beneficence of the Antioch church; considering too that the

<sup>1</sup> Quoted in Palfrey's Lowell Lectures, Vol. II, p. 94.

Greek word signifying "beneficent" was frequently pronounced as if it were identical with the name Christ, we might well suppose that the wits of Antioch would quickly see that the term "Christian" was not a name which would quickly grow from the reproachful language of the enemies of Christ. Even Dr. Schaff, who had written it for fact that "the name came from the heathen," could not stay his pen until he had added, "Notwithstanding its heathen origin, it arose not without a Divine purpose."

No suggestion appears in Luke's account in the Acts from which any one can draw the idea that the name was "given contemptuously by infidels." But let us investigate the context and its related history. Those in Antioch who were called Christians had been previously known as "disciples"; "the disciples of the Lord." The word disciple represents the Greek word, *Mathētēs*, and means learner. A learner is such in his relation to his teacher. The Greek name for a teacher is *Didaskalos*. *Didaskalos* in our English Gospels is translated "Master," but it means exactly what we express by the word "Teacher." Thus the terms used in the gospel history to represent the relation of the followers of Jesus to their Lord import that they were in a course of schooling. He was the Teacher and they were His disciples, His learners. And here with no misrepresentation of essential facts we might borrow other technical terms from the schoolroom and say that the school of Christ comprehends two departments, one preparatory and the other collegiate. The personal ministry of the Great Teacher carried His learners through their preparatory course, but their studies in religion were not yet completed. There was still

a higher course to be pursued. Accordingly, right at the close of His earthly ministry, He said to His learners:

"It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." \* \* \* \* \* "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth.<sup>1</sup> He shall glorify me; for he shall receive of mine, and shall show it unto you." (John 16: 12-14.)

Thus at the close of the Great Teacher's teaching in the flesh, He had "yet many things" to teach His learners. But because they "could not bear them now" He departed from them for a while, that He might pour Himself into their souls, as the all-teaching Spirit of truth.

When He left them, as the cloud was taking Him out of their sight, He said:

"Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

And so the learners waited in Jerusalem, "in prayer and supplication", awaiting "the promise of the Father".

At length came the day of Pentecost, and the Lord whom they sought suddenly came to His temple, and His coming was "like a refiner's fire." God then fulfilled what He had promised by His prophet Joel: "In the last days I will pour out my Spirit upon all flesh." The Holy Spirit came upon the learners. Christ began to live in them. He drew them into organic relations of mutual love and holy usefulness, and thus in Jerusalem was formed the First Church

<sup>1</sup> The Greek is *panan tēn alētheian*, literally, "all the truth," that is, all the truth referred to under the foregoing expression, "many things."

of Christ. It was a church composed of Jews exclusively. There was not a member in that church but would have been shocked at any suggestion of receiving into fellowship an uncircumcised Gentile, even though he were radiant with all the graces of humanity and holiness. These learners had heard their Master say that He had other sheep, "not of this fold," whom He was to bring, but they did not understand or remember. It was one of the things they could not bear, if He had said to them that a believing Gentile was as acceptable to Him as a believing Jew. But that lesson they must learn some day.

Ten years pass in the history of the infant church. During this period the church was constantly enlarging. Its growth was phenomenal, for "believers were the more added to the Lord, multitudes both of men and women." All this while however their ground of fellowship was Christ and Circumcision. If the Centurion Cornelius had applied for baptism and membership he would have been rejected, because he was not a son of Abraham. For years the learners had been under the tutelage of the Holy Spirit, but as yet that church was not a church of Christians, because faith in Christ as yet was not to them the sole and sufficient ground of fellowship.

To bring them off from their platform of Jewish prejudice and exclusiveness the All-teaching Spirit was to give them a lesson, which was to startle them and overwhelm them hardly less than the shadow of the crucifixion. On the housetop of the tanner, Simon, in Joppa, the apostle Peter falls into a trance and sees the heavens opened. A great vessel descends which contains all manner of living creatures, some of them

fit for food under the law, and others quite unfit. A voice comes to him from heaven: "Rise, Peter, kill and eat." The apostle, his Jewish prejudices mastering his hunger, answers, "Not so, Lord; for I have never eaten anything that is common or unclean." The voice replies, "What God hath cleansed, that call thou not common." This was done three times and the vessel was taken again up into heaven. By this vision the Holy Spirit prepared Peter to receive the messengers of Cornelius of Caesarea, the Gentile. While Peter was pondering on the meaning of the vision, the Spirit said to him, "Behold, three men seek thee. Arise therefore and go with them, doubting nothing; for I have sent them." Peter went down and found three men, who informed him that they had come from Cornelius, a just man, and a believer in God, who had been bidden of God by an angel to invite the apostle to his home. And so he went with the men to the house of Cornelius. As he was entering, he said to Cornelius, and to the other Gentiles, "Ye know that it is an unlawful thing for a man that is a Jew to keep company, or to come unto one of another nation; but God hath showed me that I should not call any man common or unclean." Cornelius then related to Peter the vision that he had received, upon hearing which Peter exclaimed, "Of a truth I perceive that God is no respecter of persons! but *in every nation*, he that feareth him and worketh righteousness, is accepted with him."

To the Gentiles then and there assembled Peter then preached the Gospel; telling them that God anointed Jesus of Nazareth with the Holy Ghost; that He was slain and hanged on a tree; but was raised up the third day by the power of God, who showed Him

openly to the disciples, and commanded them to preach that it is He who was ordained of God to be the Judge of the living and the dead; and that through His name, whosoever believeth in Him shall receive remission of sins. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed, were astonished, as many as came with Peter, *because that on the Gentiles also, was poured out the gift of the Holy Ghost.*"

Tidings of this astonishing occurrence soon reached Jerusalem; and when Peter was come up to that city, the Jewish disciples "contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them." Thereupon Peter rehearsed the matter to them from the beginning. And when they learned that the Holy Ghost had fallen on the Gentiles in the house of Cornelius, as He had fallen on the Jewish believers on the day of Pentecost, they "glorified God, saying, *Then hath God also to the Gentiles granted repentance unto Life!*"

Thus the disciples were taught by the Holy Ghost the lesson so astounding to them, that God would receive into full favor even the uncircumcised Gentiles, who believed in Christ. This lesson, now after ten years of tutelage by the Holy Spirit, some of the disciples were able to "bear." And yet, as we shall see hereafter, the Jerusalem church remained many years after unable to "bear" the full consequences which the Divine lesson involved.

The next scene in the apostolic history presents to view the formation of the first church of Gentile believers; which, as it was also the first church wherein

the basis of membership was *Faith in Christ, without other condition*, was fitly the church whose members first received the name "Christians."

But before proceeding directly with the history of the Church at Antioch, we must go back a moment to obtain the connection of the narrative.

What occurred at the house of Cornelius is told in the tenth chapter of Acts. The eighth chapter opens with a brief allusion to that persecutor, Saul, whose conversion is narrated in the ninth chapter. Directly after the account of the martyrdom of Stephen, told in the seventh chapter, we are informed, Chapter 8:1, that "Saul was consenting to his death." And immediately the history goes on to say, "At that time there was a great persecution against the church which was at Jerusalem: and they *were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.*" (Chap. 8:1). Of these scattered disciples nothing more is said, until we have finished Peter's speech to the Jerusalem church concerning the outpouring of the Holy Spirit to the household of Cornelius. And then at once the suspended narrative of Acts 8:1 is resumed, and in Acts 11:19, we are told that, "they which *were scattered abroad* upon the persecution that arose about Stephen, traveled as far as Phenice and Cyprus and Antioch, *preaching the word unto none but unto the Jews only.* And some of them were men of Cyprus and Cyrene; which, when they were come to Antioch, *spake unto the Grecians*, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. Then tidings of these things came unto the ears of the church which was in Jeru-

salem; and they sent forth Barnabas, that he should go as far as Antioch." This Barnabas was himself of the country of Cyprus. (Acts 6:36). Originally his name was Joses, but the apostles surnamed him Barnabas,<sup>1</sup> which signifies "Son of Consolation," or more briefly, "an Exhorter." This surname seems to indicate that Joses Barnabas was especially gifted with ability to move the hearts of men; that he was an efficient and successful evangelist. It was this man whom the apostles of Jerusalem sent to Antioch to inspect and superintend the strange movement among the Gentiles. He, "when he came and had seen the grace of God, was glad, and *exhorted* them that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord."

We now see the introduction of a new force in the apostolic ministry, for "then departed Barnabas to Tarsus for to seek Saul." For the good Barnabas was able by his winsome exhortations to draw the Gentiles to Christ, but he was not able to take these new converts and carry them through a course of teaching, which would render their new-born faith intelligent, immoveable and complete. No apostle from Jerusalem was capable for the task. No one of them was enough of a Greek to engage in it successfully. One man alone understood both the mind of Christ, and the Grecian mind, enough to discern their natural points of contact, and the best means of bringing them

<sup>1</sup> "To the original name, Joses, the apostles added Bar Nebocah, (Bar Nabas) Son of Edifying Exhortation." *Hersog, Real Encl. Art. Barnabas.*

together. That man had been providentially prepared for this very work, and this very juncture. For though he was born a "Hebrew of the Hebrews," and "profited in the Jews' religion above many, his own equals in his own nation," he spent his childhood in a Greek city, which was celebrated for its schools and its learned men; and, immediately after his conversion, went to Arabia and Damascus, where he abode long, so that remote from every Jewish prejudice, he could be prepared as a "chosen vessel unto the Lord, to bear his name before the Gentiles." (Acts 9:15.)

"Then departed Barnabas to Tarsus, for to seek Saul. And when he had found him, he brought him unto Antioch. And it came to pass that a whole year they assembled themselves with the church and taught much people. And the disciples were called *Christians* first in Antioch." (Acts 11:19-26.)

In our view of the history connected with the origin of the name "Christian," it appears that the church in Jerusalem had not grown up into "the liberty where-with Christ hath made us free." Sixteen years after the name was given to the disciples at Antioch, the Jerusalem church was still holding fast "the weak and beggarly elements." Its members were "many thousands of Jews, who were all zealous of the Law."<sup>1</sup> With characteristic bigotry some of them had gone down to Antioch and taught the Christians there, "*Except ye be circumcised after the manner of Moses, ye cannot be saved,*"<sup>2</sup> The Jerusalem church was yet far from having been "guided into all the truth." Its members were still undergraduates in the school of Christ, and such they continued long to be,

<sup>1</sup> Acts 21:20.

<sup>2</sup> Acts 15:1.

for they loved their own Pedagogue<sup>1</sup> too well to yield themselves completely to the Great Teacher.

The case was quite different with the disciples at Antioch. Gentiles though they were, they yet received the Gospel heartily, and having no obstinate prejudices to overcome they made such proficiency during that "whole year" of Paul's teaching, that they completely outstripped the Jerusalem "learners," and so attained soonest unto the spiritual liberty of salvation by faith in Christ. Thus the Antioch "disciples" were the first graduates of the school of Christ. And since they were now no longer in the preparatory school and understood "Paul's knowledge in the mystery of Christ,"<sup>2</sup> they were first to receive their noble appellation, "Christians," which accordingly was now given them by Divine oracle.

How the oracle was given we are not informed. We know however that there were in the Antioch church certain prophets, such as "Barnabas, and Simeon, and Lucius, and Manaen \* \* \* and Saul."<sup>3</sup> Through these "prophets" the Divine oracle was communicated in the instance of sending out the first missionaries from the Antioch church. For, "as they ministered to the Lord, and fasted, the Holy Ghost said: separate me Barnabas and Saul, for the work whereunto I have called them."<sup>4</sup> And so the oracle concerning the name "Christian" may have been given in like manner.

That "whole year" of teaching doubtless imparted a

<sup>1</sup> "The law was our schoolmaster to bring us to Christ." The original in this place, *Paidagōgos*, *Schoolmaster*, was the name among the Greeks given to the slave who conducted the boy of good family to and from school. *Didaskalos* was the Teacher to whom the *pedagogue* brought the student. The thought of Paul was that the Mosaic Covenant was the Pedagogue to bring the Jews to the Great Teacher, Christ.

<sup>2</sup> Ephesians 3:5.

<sup>3</sup> Acts 13:1.

<sup>4</sup> Acts 13:2.

distinct and peculiar character to the disciples in Antioch. They were Gentiles by birth, and they rejected circumcision. They could not in consequence be fitly designated by a name that was appropriate to the Jewish believers. As the consciousness of their distinct position became clear to the Antioch church, the members would be naturally asking, What are we? And certain as they were that a name of some kind must soon be given to the new movement, those "prophets" would feel solicitous that the name should fitly designate the Divine work. In such case their hearts would turn inquiringly to the Lord.<sup>1</sup> All this is highly probable.

But not to substitute probability for fact, we do know that the "disciples were *Chrēmatised Christians*." To *Chrēmatisize* is to bestow a *chrēmatismos* and this, as one of these Antioch "prophets" uses the word in one of the epistles,<sup>2</sup> is an "answer of God." Consequently when the hearts of the "prophets" were prayerfully inquiring, What shall these be called? there came the Divine response, "Christians!"

The theory which represents this name as a coinage of the "scurrilous wit" of the citizens of Antioch is beset by great difficulties. For it receives no support from any part of the history that we have examined: it overlooks the Hebrew-Greek signification of the verb *Chrēmatisō* in the critical passage, and also gratuitously asperses the citizens of Antioch.

For when we follow carefully the missionary jour-

<sup>1</sup> The pious Mr. John Newton in his sermon on Acts 11:26, remarks that he inclines to the view that the name was given by "the special direction of the spirit of God" because "in those happy times it was the practice and the privilege of the disciples to ask and receive direction from on high on almost every occurrence.

<sup>2</sup> Romans 11:4. See Conybeare and Howson,

neys of Paul, beginning with the commencement of his ministry at Damascus, and ending with his deportation to Rome, it appears that of all places where Paul preached more than a single week, Antioch was the only place in which he experienced *neither injury* nor insult. So that by the reason of its magnanimity, as well as its magnificence, that illustrious city was worthy to be the birthplace of the first church of the Christians. It was "no small encomium of the city," so St. Chrysostom<sup>1</sup> says, that the name Christian had its origin there. Chrysostom adds, "Really Paul spent so much time there, because that there they were Divinely appointed to be called Christians."

That the disciples were called Christians by Divine appointment is the idea expressed in the translations of Benson, Doddridge, Bingham and Townshend, and is also accepted by many respectable scholars.<sup>2</sup>

There are many instances in the Scriptures where names were given by Divine authority. It was an angel in the temple, where Zacharias the priest was ministering at the altar, who said to him, "Thou shalt call his name John."<sup>3</sup> So also Joseph was divinely instructed to call the son of Mary by the name of Jesus. And the Father of the faithful, from whom every pious Jew delighted to draw his lineage, was bidden of God<sup>4</sup> to call his son yet to be born by the name of Isaac. Other cases occur which are still more pertinent to the view I am presenting. In the ancient economy of God, great events in the history of Providential persons were signalized by the bestowal of

<sup>1</sup> See Conybeare and Howson, (St. Paul, I, p. 118.)

<sup>2</sup> Dr. Guyse, "The prevailing opinion among respectable divines."

<sup>3</sup> Luke 1:13.

<sup>4</sup> Genesis 17:19.

a *new name*. To mark the giving of a new covenant to Abram, the Prince of Mesopotamia, God changed his name to Abraham, and that of his wife to Sarah.<sup>1</sup> And on Jacob's return from Padanaram he brought his household to Bethel, and there God renewed His covenant with him, and God said to him, "thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel."<sup>2</sup>

Even more to the point we find that a great providential event in the collective body of God's people is signalized by bestowment of a new name. Thus Isaiah, foretelling the times of the Messiah, declares that Jehovah would mark the entrance of the Gentiles into the church by giving His people a new name. The prophet's words are these:<sup>3</sup>

"For Zion's sake will I not hold my peace, and Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

And the *Gentiles shall see thy righteousness*, and all kings thy glory: and thou shalt be called by a new name, *which the mouth of the Lord shall name*."

This remarkable prediction had fulfilment when the good news of righteousness by faith in Christ went forth from Jerusalem to the ears and hearts of the Gentiles. For then the people of God were "called by a new name" which "the mouth of the Lord" did name. That "new name" was the name "Christians," which was given to the disciples by Divine appointment.

Here we may pause to meet an objection of apparently more weight than some that we have already considered. If the name Christian was really given by Divine appointment, why is it so rarely used in the

<sup>1</sup> Genesis 17: 5, 15.    <sup>2</sup> Genesis 32: 28; 35: 10.    <sup>3</sup> Isaiah 62: 1, 2.

New Testament? There are many passages in the epistles where the believers might conveniently have been called Christians, but where they are styled simply "saints" or "brethren." How, on the supposition that the name Christian was Divinely appointed, was its use so regularly neglected by the New Testament writers? The seeming difficulty has easy solution. We have already observed that before the Gentiles at Antioch turned unto the Lord, the new church existed only as a Jewish sect. Beyond their common designation "disciples," which was in use when there were but the twelve following Jesus here and there in Galilee and Jewry, they felt no need of a formal title to distinguish them. In their intercourse with each other they called each other, "brethren" and "saints," titles which had long been dear to them as Jews, and which were now doubly dear in their communion in the Spirit of Christ.

But after the Gentiles came thronging into the church, it was manifest that the new movement had risen above the plane of a Jewish sect, and was become an independent, self-subsisting institution. As such it required a formal name, a name by which the members of Christ might be historically known through the ages. At the first possibly the formal name was needed more for the sake of the heathen than for the common use of the Christians with each other. For the attention of the heathen was fixed upon the outward development of the church as a new force in society; but the attention of the believers was fixed upon the development of that inner life, which is "hid with Christ in God." So, while the Christians were absorbed in thinking and talking about Christ, the heathen were

thinking and talking about Christians. And it came to pass thus in the first age of the church that the heathen had occasion to use this formal name far more than the Christians themselves.

In the whole length of Paul's epistle to the Romans the name Christian is not used at all, and yet we know from the Roman historian Tacitus, as early as A. D. 64, that there were great multitudes in Rome whom the populace were calling "Christians." In Peter's epistle, which is addressed to "the strangers scattered throughout Pontus \* \* \* and Bithynia, the name "Christian" occurs but once. It is noticeable that it occurs this once in relation to the "fiery trial" that was to try them "for the name of Christ." Now in a letter written A. D. 107 to the Emperor Trajan by the younger Pliny, who was at the time governor of Pontus and Bithynia, the name "Christian" occurs seven times, although Pliny's letter was brief, and hardly longer than a single chapter of Peter's. Both Pliny and Trajan use the name Christian in a way that proves it to have been well known to them. In fact, Pliny asks the Emperor whether the "name itself" should not be punished. Later the Christian apologists, Justin Martyr, Athenagoras and Tertullian,<sup>1</sup> complained that the Christians were often punished for nothing but their name. Thus was fulfilled the prediction of our Lord, "Ye shall be hated of all men for my name's sake."<sup>2</sup>

But further, the absence of the name Christian from the epistles of Paul is explicable on the ground that the very occasion which called forth the name

<sup>1</sup> Justin Martyr, 150. Athenagoras, 178. Tertullian, 198.

<sup>2</sup> Matthew 10: 22.

"Christian," rendered it prudent in Paul to waive its use. The name came into service under the ministry of Paul and when he was bringing Gentile converts into the church in great numbers. Now for a long time, not only the Antioch church, but Paul himself also, was tolerated, rather than fellowshipped by the church in Jerusalem. The Jewish Christians shivered at the mention of anything pertaining to the Gentiles. And the name "Christian" in both history and grammatical form,<sup>1</sup> was to the Jewish disciples, full of Gentile associations. The name "Christian" would be distasteful to the majority of the Jerusalem church, and to all the disciples elsewhere who were of their stamp. And they would not readily use the name for themselves, and they would have to be gradually prepared for its general adoption, just as they were gradually prepared for the reception of Gentiles into the church at all. No one recognized this better than Paul, and that man who understood better than any man of his time the virtue of conciliation yielded his own preferences to their prejudice. Doubtless to this very matter he referred, as well as to others, when he explained the principle of his tactfulness among people who differed from himself in thought and education, "Unto the Jews I became as a Jew, that I might gain the Jews. \* \* \* To the weak I became as weak, that I might gain the weak."<sup>2</sup>

<sup>1</sup> The name "Christians," *christianoi*, is Greek, with a Latinized termination. However "that it has a Latinized form is no decided proof of a Latin origin. Latin forms had become naturalized among the Greeks, and in this case there would be no Greek adjective so ready to hand as the Latin possessive, sanctioned as it was by such forms as Pompeiani, Caesariani, Herodian." Alford, *Greek Testament*, Note on Acts 11:26.

<sup>2</sup> St. Clement of Alexandria says, "As he (Paul) wrote to the Hebrews, who had imbibed prejudices against him; he wisely guards against diverting them from the perusal by giving his name. Quoted by Eusebius, *Ecc. Hist.* Book VI, ch. 14.

A fine example of Paul's tenderness toward the prejudices of his brethren appears in his withholding subscribing his name to the epistle to the Hebrews, so that no unpleasant suggestion of his name might harm the full effect of his message. And it would be just like Paul; just what might be expected of his great, loving heart; to forego the use of the divinely given name, so as not to offend his weaker brother and hinder his growth in Christ.<sup>1</sup>

But Paul did more than avoid offending the prejudices of the Jewish believers. He took active measures for removing their prejudices; measures in harmony with his own rule to "Overcome evil with good."

It is to be remembered that the Jews in Palestine were poor, as compared with their brethren in other lands. And among the Palestinian Jews our Lord's disciples were generally of the poorer class. By the fact of embracing the cause of the Nazarene they were cut off from the ordinary means of livelihood. At the beginning their destitution was relieved by the self-sacrifice of converts who had property, for these put their goods into the common purse.<sup>2</sup> Such relief however was merely temporary, and their general condition was one of privation and distress. Any public calamity of invasion or failure of the fruits of the ground was certain to bring many of them to abject want.

<sup>1</sup> The sole instance where Paul is mentioned in connection with the name Christian in the New Testament is in Acts 26:28. While before Agrippa, as he plead for the faith of Christ, the king exclaims, "almost thou persuadest me to be a Christian." Paul replies, "I would to God, that not only thou, but also all that hear me this day, were both almost and altogether *such as I am*." Here Paul makes acknowledgment of himself as a Christian, but with that fine address always characteristic of him, he leaves to the lips of the king the mention of the Christian name.

<sup>2</sup> Acts 11:27-30.

Such a calamity presently occurred, a wide-spread famine in the days of Claudius Caesar. The Antioch church was generous and forestalled the time of dearth by a generous contribution, which it despatched to the elders in Jerusalem by the hands of Barnabas and Saul.<sup>1</sup>

Seven years after the sending of this "relief," Peter, the apostle of the circumcision, came to Antioch. At the first he extended the hand of fellowship to the Antioch brethren, and "did eat with the Gentiles," as he had done in the house of Cornelius. But when "certain came from James" of Jerusalem, full of the Jewish prejudices against the Gentiles, Peter "withdrew and separated himself" from the Antioch brethren, "fearing them which *were* of the circumcision." Even Barnabas was swept away by the tide, and then Paul, seeing that the case was not one for conciliation, rebuked Peter "to his face."<sup>2</sup> How deep-rooted must have been the bigotries of the Jewish disciples, when after the "relief" which the Antioch church had sent them, they could induce even Peter and Barnabas to turn the cold shoulder to the members of that church! But Paul was not yet discouraged, and so a few years later we find him stirring up the Gentile churches throughout the provinces of Galatia, Macedonia and Achaia, to make a contribution "for the poor saints which are at Jerusalem."<sup>3</sup>

The glow of gratitude which such a benefaction of the Gentile churches would naturally enkindle in the hearts of the Jerusalem brethren made this a fit time for the Holy Spirit to commend the new name "Christian" to the esteem of the saints. And so Peter is

<sup>1</sup> *Idem*, v. 30.

<sup>2</sup> Galatians 2:11.

<sup>3</sup> Romans 15:26.

chosen; the very same who had been ashamed to sit at meat with Antioch Christians, to say to the churches in his epistle, whose date is assigned to this very year, (A. D. 60), "If any man suffer as a Christian, let him not be ashamed; but let him glorify God *in this name.*"<sup>1</sup>

And so not only was the name Christian thus brought into favor with the churches, but also the disfavor, with which Paul had been regarded by the Jewish element, yielded to brotherly esteem; for in Peter's next epistle he mentions the apostle to the Gentiles by name, calling him "our beloved brother Paul."<sup>2</sup>

From that time forward the name Christian became the joy and glory of the church, as history shows.

Here we condense the discussions of the foregoing pages in a series of propositions.

1. That the followers of our Lord were designated "disciples," or "learners" so long as they failed to grasp that great truth of their faith, that Christian love is the ground of salvation and brotherly fellowship.

2. That immediately upon the formation of a church, which rejected Jewish tests as conditions of membership, and extended its fellowship upon the sole basis of faith in Christ, a new name was given by Divine appointment, and the "disciples" were called Christians.

3. That as regards the immediate use of the name, it was less used as a title by the Christians among

<sup>1</sup> 1 Peter 4: 16. Our Authorized Version, following the Greek of Theodore Beza, renders this verse, "let him glorify God *on this behalf.*" But the most ancient authorities, as represented by Lachmann and Tischendorf read *Onomati*, name, in place of *meret*, "behalf." And the Latin Vulgate, as well as the Peshito Syriac, the oldest of the translations, read, "Let him glorify God *on account of this name.*"

<sup>2</sup> 2 Peter 3: 15.

themselves, than as a designation by which they were known in the heathen world.

4. And that, while considerations of Christian prudence rendered it expedient for a time for Paul to refrain from public use of the name; after a course of conciliation had been carried on by him with the co-operation of the Gentile churches, Divine Providence caused Peter to give the name apostolic recognition and commendation, so that believers should "*glorify God in this name.*"

The Antioch church fellowshiped the Jerusalem church, even while that church held an unfriendly attitude, and proved its good will by generous contributions. Even so ought the faithful churches of Christ everywhere to fellowship those disciples of the Lord, who have not yet grown into the perfect liberty of the Gospel, whose creed may be circumcision, or any other restrictive tenet. This should be done for the sake of Christian charity, and for the Christ, who is theirs as well as ours.

The name Christian is a sufficient name. It is enough to say of a man that he is a Christian, for this is saying that he is Christ's friend. To call a believer a "disciple," a "learner" is to impute to him a high character; but to call him a Christian is to give the most eminent title possible. For he is most the learner, who has learned most. The Christian has come to the truth as it is in Jesus, so that John could say to such, "Ye have an unction, (a chrism), from the Holy One, and ye know all things."<sup>1</sup> Possessing this chrism, this anointing, the Christian is an anointed one, and

<sup>1</sup> 1 John 2:20.

his name implies the most intimate relation to Him, who is the Truth, and the Lord's Anointed.

The name Christian is a divinely comprehensive name. It tells at once the whole story of the soul that bears it worthily. It reveals the master thought of his mind, and the ruling affection of his heart. What the man's faith is, what his ideal is, what his effort is, what his spirit is; all these questions are answered by him who sincerely says, "I am a Christian." Eusebius relates that during the persecution of the Christians in Gaul, Sanctus, a deacon of Vienna, was cruelly tortured. This is the story.<sup>1</sup>

"His tormentors hoped that by the continuance and greatness of his tortures, they would get to hear from him something that he ought not to say. He withstood them however with so much firmness, that he did not even declare his name, not that of his nation, nor the city whence he was, nor whether he was a slave or a freeman; but to all the questions that were proposed, he answered in the Roman tongue, 'I am a Christian.' For this he confessed, instead of his name, his city, his race, and instead of everything."

Similar to this is the testimony of Chrysostom respecting St. Lucian. When he was examined before the judges he was asked of what country he was, to which he answered only, "I am a Christian." Then they asked his occupation, and again he said, "I am a Christian." Then they inquired who were his ancestors. But he still said only, "I am a Christian."<sup>2</sup>

It is a sound position occupied by those who now say, excluding all names of parties and denominations, "We are Christians," but it has not always been an easy one to hold.

The history of the believers in the United States,

<sup>1</sup> *Ecclies. History*, B. V. Chap. I.    <sup>2</sup> See Pearson on the Creed, p. 158.

who are known simply as "Christians," proves the frequent hardship. Their position at the first seems to have been an affirmation that "Christ is all," and that no church should demand more of an applicant for its fellowship than that he is "in Christ," than that he is a Christian. In course of time this people was much misrepresented, and even assailed as heretical. From their denial of certain dogmas of the so-called "orthodox," and their taking no creed but the Holy Scriptures, they were opposed by the larger denominations, and for a while found sympathy and assistance in educational work among the New England Unitarians. In this period they sometimes permitted themselves to be called "Liberal Christians." But in what respect the appellation, "Liberal Christian" is better than the name divinely given at Antioch, it is difficult to see. The name Christian indicates that he who bears it is joined to Jesus Christ; but the term, "Liberal Christian," is the name of a party, a name of division in the household of faith. It would seem better consequently to be content to be known simply as Christian.

Attempts have been made to use the name of Christ as a badge of party. This was the case in the Corinthian church under the eyes of the apostles. For some there were saying that they were of Paul, and others that they were of Apollos, and others that they were of Cephas (Peter), and still others who claimed to be of the party of Christ.<sup>1</sup> Paul then indignantly denied that he could represent a party, or that Christ could be divided.<sup>2</sup> But no temporary misuse of the hallowed

<sup>1</sup> 1 Corinthians 3:1-4.

<sup>2</sup> 1 Corinthians 1:11-13.

name of Christ can injure its beauty, or render it anything else than the glorious and worthy appellation of all them "that love our Lord Jesus Christ in sincerity."<sup>1</sup>

There is nothing in any man's belief of real enduring value which cannot be expressed by the name Christian. Adam Clark wrote wisely, "A Christian therefore is the highest character which any human being can bear upon earth; and to receive it from God, as those, (the Antioch Christians), appear to have done, how glorious the title!"<sup>2</sup> In comparison with this worthy name, how poor and insufficient are all the names worn so proudly by religious sects and parties! How little do they express! And they go on living and descending to the grave bearing some weak name that was never given by Divine appointment, and which tends to divide the people of God and make them constantly conscious of their differences!

The name Christian is the name of union. All believers in our Lord Jesus can take the name Christian. There is no other which all can take. What it signifies reminds us of our One Lord, our One Faith, our One Church, our One God and Father of all! The names Protestant, Catholic, Lutheran, Calvinist, Baptist, Methodist, Unitarian, and all the like, are dear to those who hold them, but to others they carry unpleasant associations. But in the name Christian there is nothing local; it is dear to the saved of every clime and nation; its associations are as sweet and sacred as those of Bethlehem and Calvary. Other names men may adopt in their lighter moods, but in the

<sup>1</sup> Ephesians 6: 24.

<sup>2</sup> See Commentary, Acts 11: 26.

sacreddest visitings of light and love to the soul they rejoice to say, "I am a Christian."

But best of all, the name Christian is the one which most honors Jesus Christ. Is He the Head of the great Family of the ransomed in earth and heaven? What so fitting then as that the whole family should bear His name? Is He the Husband of the Bride, His glorious Church? Then should not the Bride delight in the name of her Husband? Hath He not redeemed us by His blood, and created us anew by His own life? If we have life through Him, then let us take His name. We would gladly and humbly take this glorious name, and await the hour, when at His name every knee shall bow, of dwellers in heaven, and dwellers on earth, and dwellers under the earth; and when among men there shall exist no title more honorable or more honored than that of Christian.

## XI

### THE LORD'S PRAYER

The following is an attempted literal translation of the Lord's Prayer:

1. FATHER *OF-US* THE-ONE IN THE HEAVENS!
2. SANCTIFIED-BE THE NAME *OF-THEE*:
3. COME THE KINGDOM *OF-THEE*:
4. BE-DONE THE WILL *OF-THEE* AS IN HEAVEN AND UPON THE EARTH;
5. THE BREAD *OF-US*—THE FOR-BEING—(bread) GIVE US TO-DAY:
6. AND REMIT US THE DEBTEDNESSES *OF-US* AS WE REMIT *TO-THE* DEBTORS *OF-US*:
7. AND NOT *MAY-THOU*-INBRING US INTO TEMPTATION
8. BUT RESCUE US FROM THE EVIL-ONE

The Lord's Prayer in the Greek of Griesbach's revision of Matthew's Gospel contains fifty-eight words; represented above by the fifty-eight single and hyphenated words. As a matter of fancy the English words are here given in the order of the Greek, and in capitals, after the manner of the ancient manuscripts. The words printed in italic capitals represent meanings implied in the Greek, but which have no words wholly appropriate to their expression. The bracketed words, "one" and "bread", are not expressed in the Greek, but

*A Study on the Lord's Prayer*  
(By Austin Craig: Blooming Grove, N.Y.)

---

FATHER OF-US — THE-ONE IN THE HEAVENS!  
SANCTIFIED-BE THE NAME OF-THINE:

COME THE KINGDOM OF-THINE:

BE-DONE THE WILL OF-THINE, AS IN HEAVEN

AND UPON THE EARTH:

THE BREAD OF-US — THE FORBEING [Bread]

GIVE US TODAY:

AND REMIT TO-US THE DEBTEDNESSES OF-US,

AS AND WE REMIT TO-THINE DEBTORS OF-US:

AND NOT MAY-THOU-INBRING US INTO TEST-TRIAL,

BUT RESCUE US FROM THE EVIL-ONE.

(Matthew, VI: 9--)

are indicated by the structure of the sentences. The Greek word corresponding to the last in line eight is of the singular number and masculine gender, and since it has the definite article connected with it should be understood as referring to an Evil Personality, rather than to abstract evil, or badness.<sup>1</sup>

Griesbach rejects the "doxology of the Lord's Prayer from the text of his revision of the New Testament. With the great body of critics he considers that it formed no part of the prayer originally taught by the Master to the disciples.

This prayer of the Lord should be the model for our praying. The Master when He first delivered it, said, "After this manner therefore pray ye". It will be profitable consequently to consider in what ways we are to model our petitions after it.

For the first we have the object of prayer and worship: FATHER OF-US THE-one IN THE HEAVENS!

The first word lays the foundation of confidence. He whom we worship is a Father, the source of life, the Providence, whose wisdom sustains and guides us in life, and our loving friend. All this is implied in the fatherhood of God.

The next word, OF-US, glances from the Parent to the Family. It teaches us to remember, care for and pray for all those who in common with us have God for their father. The first word lays the foundation for understanding the fatherhood of God; and the second word is full of the brotherhood of man. All who

<sup>1</sup> Compare, "the wicked one," Matthew 13:19, 38; and "that wicked person," 1 Corinthians 6:18.

have God as the giver of their life, their guiding Providence, and their friend, may say, FATHER OF-US, and in so saying they acknowledge each other as brethren. These two ideas, the fatherhood of God and the brotherhood of man, are at the foundation of religion. Religion comprises two phases of the life of the soul; piety and morality. Piety has respect to God, and consists in accepting, loving and obeying Him as Father. Morality has respect to our fellow man, and consists in feeling and acting toward him as a brother. The word "religion" come into the language from the Latin, *religare*, which signifies to "rebind", or to "tie fast". Religion therefore is the sum of man's ties, or bonds; the aggregate of his obligations. It is the opposite of the self-life; of living unto one's self, which in the end makes the man a mere separate shred of creation, without ties that bind him to other beings, and of consequence without connection with the deeper sources of joy and of life.

But true religion interweaves its possessors into a web of multiplied relations and glories, establishes a communion of life among them, and binds them to God. Piety binds the soul fast to God; morality binds it to its fellow-soul. Piety makes fast the upward-aspiring affections of the soul to the source of their everlasting life and bliss; morality ties the practical energies of man's being to the uses of human life, and constitutes the soul, so bound, a channel of life from God to men. Piety alone is not good; morality alone is not good. A cord must be tied fast at both ends if it is to hold anything. Loose at either end, it is blown here and there, and at last is wind-whipped into useless bits of tow. Fasten a soul to God by a piety, which has its

foundation faith in the fatherhood of God, and fasten it to man by a morality, which has the Christian principle of brotherhood for its foundation, and the soul thus moored will help hold the universe together, and find its own welfare in so doing. And this is religion. This is the rebinding of once broken ties.

There is another idea connected with the object of worship; FATHER OF-US, THE-ONE IN THE HEAVENS! Confidence, submission, love; all are begotten by faith in the Divine Fatherhood. But we require more. Worship is the instrumentality whereby the human soul is to be advanced from height to height of heavenly glory in its progress through the endless ages. Worship is the activity which transforms the soul into an image of the glorious God. Worship therefore must be something more than the recognition of God's love and care for us. It must recognize the unspeakable grandeur of His being. We must look away from the minute agencies of Divine love and wisdom, as displayed in the details of individual life, or even in the order of our globe, to where God, throned in the heaven of heavens, sees "the nations as a drop of the bucket", and counts them "as the small dust of the balance". "It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; he stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." "To whom then will ye liken me, or shall I be equal, saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth their host by number: He calleth them all by names,

by the greatness of His might, for that He is strong in power: not one faileth".<sup>1</sup>

It is not well for us to be constantly occupied with petty details, even of love and wisdom. These tend to dwarf us. The microscopic view of life and being, ever continued, would make microscopic souls. Give us therefore at suitable seasons telescopic views! Let us behold Him who is "the one in the heavens"! Let us behold Him where He reigns, the Father-king of unnumbered worlds of glory; where godlike natures throng to praise Him; where from His lips flow words whose every letter is a living world; whose sentences are boundless constellations overflowing with the light and joy of the infinite Father. "Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard! FATHER OF-US, THE-ONE IN THE HEAVENS! "O Jehovah, our Lord, how excellent is thy name in all the earth! Who hast set thy glory above the heavens. \* \* \* \* \* When I consider thy heavens, the work of thy fingers; the moon and the stars which thou hast ordained; what is man that thou art mindful of him! and the son of man, that thou visitest him?"<sup>2</sup>

<sup>1</sup> Isaiah 40: 22, 25, 26.

<sup>2</sup> Psalms 8: 1, 3, 4.

## XII

### THE EVANGELICAL ALLIANCE

**T**HOMAS HOLMES, Martyn Summerbell and Austin Craig were empowered by the New York State Christian Association to act as its representatives at the New York Conference of the Evangelical Alliance.<sup>1</sup>

Present in the Conference this representative can report only glimpses. Arriving at the place, which was thronged, I was unable to find Brethren Holmes and Summerbell; though I soon found a ticket, which their considerate forethought had secured for me, admitting me to the Conference as a member, and no questions asked. If there be curiosity as to the terms on which my associates obtained tickets for themselves and me; whether, for instance, they were asked to present a card containing the word, "consubstantial"; or, to face the east, and say, "Homocousion", I can give no information. I know only that they are true men and good Christians. Knowing them, we may safely say, "This thing was not done in a corner".

Scrutinizing my ticket, I saw that it corresponded to the twofold nature of man. The subordinate part was a group of coupons, whose central idea was *lunch*. I said, "that is unsectarian: our delegation can swallow that!" The main part of the ticket was adorned with a seal and a statement, in languages English and Latin.

<sup>1</sup> Held in the Young Men's Christian Association Building in New York in 1874.

The English had relation to the two names, The Evangelical Alliance, and The Rev. So-and-so; all of which,—names, titles, and even the word October,—not being found in our English Bible, would therefore by some be considered unscriptural. Conspicuous on the seal of the ticket were these words in Latin: "*Unum corpus sumus in Christo*"; which is to say, "One body are we in Christ". Unwilling to be taken in by any latent Romanism, I carefully considered this inscription, and discovered in it a little creed, or confession of faith, involving the three following points:

1. The life of Christians is Christ.
2. All Christians are in Christ.
3. In Christ, all are in one body.

This, I thought, is surely *catholic* doctrine, worthy to be expressed in majestic Latin, and in all the languages of mankind. In that one body of Christ, would that I might be so much as the least joint! And on that creed, whether in Latin or in English, would I go with all Christians, not only into an Evangelical Alliance, but also into Heaven itself, forever and ever.

Going into the Conference of the Alliance, which was held in the great hall of the Young Men's Christian Association, I felt at once the pulses of Christian love and power. I gave a glance at the place, and I saw, like an encircling rainbow, millennial intertwinings of the war-flags of all nations; and, as the lily in the garden, the beautiful banner of Liberty's all-welcoming home. Dear Stars and Stripes! Emblem of Union, remind the world henceforth of union with Christ, and of those stripes "whereby we are healed", and hint to us that they who turn many to righteousness "shall shine as the stars forever and ever!" Turning to the rostrum,

I noticed the ancient Fish-symbol, signifying, *Jesus Christ, Son of God, Saviour*. There too was the *Alpha-Omega* monogram, which to me was saying that Christ is the alphabet of all our saving knowledge! Furthermore, I saw emblazoned the names of Wycliffe, Luther, Calvin, Knox, Edwards, Wesley and Bunyan; moderns all, and Saxons, all but one. A sigh arises here. To be sure, Brother Martin and the five Johns and Jonathan are worthy of remembrance; but are these the four and twenty elders round about the throne? Why no mention of St. John? or Paul? or Luke? or Mark? or Matthew? Were not Christ's Evangelists evangelical? Is evangelical thirteen centuries younger than the gospel? And why Knox, and not Fox? Oh! Doctor Schaff, could *you* not have inscribed above the name of Calvin the name of the Golden-mouthed John of Antioch and Constantinople? Above the name of Luther, we may assure ourselves Luther himself would have written that grandest name in the Latin communion, the mediatorial Augustine. We miss his name, but we gladly read his fitting words, which our Oldest Religious Newspaper used to carry at the head of its columns: "*In necessariis, Unitas; in dubiis, Libertas; in omnibus, Caritas*". Fit motto for the Alliance, and fit motto for us, who plead always for Christian Union! Rome has sometimes made too much of mere *Unity*; Germany, too much of mere *Liberty*; come now, O sweet spirit of *Charity*, and give us the unity of love, and the liberty of loving! "*In necessary things, Unity; in doubtful things, Liberty; in all things, LOVE!*"

When we glance at the Alliance itself we see men of Indo-Germanic stock, whose single mid-eastern rep-

representative is Kalopathakes, of Athens. Of the far east, we have only the Brahman, Sheshadri. The brethren from Syria, Persia and China, are Saxons; our Protestant bishops "*in partibus*"; otherwise, missionaries. It is well for us to be aware that Christendom is not yet world-wide, but only a little more than Japhetic. Christianity mediatorially combined the vital Japhetic elements with the vital Shemitic. But that historic development of Christianity known as Christendom shows an excessive preponderance of Japhetism. Too much rationalizing and ruling; too little of spiritual insight and oneness! Jerusalem and Antioch were the mutually balancing hemispheres of the full-orbed kingdom of Christ on earth. Each needed the other. And though the mother church had many zealots for the yoke of Moses, whom for our liberty in Christ it was needful to oppose; yet it was a sad day for the church when the Jerusalem-Shemitic elements lost co-ordinating power. Our Christianity is not Shemitic enough. Would to God that the sons of Jacob were with us! Better now a hundred Christian Hebrews, than a thousand Christianized heathens! Yet thank God, Christ is for *all*. The Jews, treated with Christian liberality and love must by and by be drawn to Jesus. Only let us try to draw them to Jesus, not to Japhetism! Two needful things we Christians must learn to do before we can convert the world to Christ: the preachers must learn to set forth Jesus in the simplicity of the New Testament; and all Christians, Latins, Greeks, Orientals, must learn to respect and love each other in the Lord. Then the gospel will sweep the world.

In the sessions of the Alliance which this writer was

privileged to attend, it was said in substance, that to unite Christians and save the world we must preach in simplicity and love the mere gospel, Jesus Christ Himself, crucified, resurrected, glorified. This will manifest God's love and righteousness to men as a renewing power; the old and simple gospel, "the power of God unto salvation to every one that believeth". Dr. Joseph Parker, of the City Temple, London, carried the hearts of the Alliance with him by these words:

"Faithfulness to the apostolic doctrine and method will save the preacher from all the narrowness of mere denominationalism in the exercise of his ministry, and from all narrowness of thought and sympathy. In the pulpit we should hear the universal language of God's love to mankind, and not the provincial dialect of zealotry and sectarianism. The wise pastor will have his classes for private instruction in many points of secondary and relative importance, but his pulpit will be sacred to the proclamation of the eternal truth which man needs in all places and at all times."

And to that I am still saying, Amen and amen!

Now, as to this term, evangelical, we pray that it may not be used to emphasize differences among Christians. Oh, let it not become a mere sectarian designation, another name of division in the family of Christ! Already we are separated into three great parties. There is the Oriental Christianity whose adherents style themselves the "Orthodox Church"; the Latin Christianity, whose converts deem themselves the Catholic Church; and the Teutonic Christianity, historically recent, with its characterizing name perhaps yet to find. It has been called Protestant; but this term is unsuitable by reason of insufficiency; for the term does not give prominence to the positive or eternal truth which we confess, but only emphasizes the subordinate fact that we are polemic against popery. Moreover

Protestantism, as an anti-papal power in history, comprehended two parties of diverse character; one a secular party, intent upon the deliverance of its nations from the yoke of the Roman pontiff; and the other, a religious party, revolting at the popish corruptions of the gospel. Not all who protest against the Vatican are lovers of the evangel. We would willingly lay aside the name Protestant. But shall we adopt the designation "Evangelical"? Not if it is to become a name of division among Christians; not if it is to make us forget that the Good Shepherd has other sheep which are not of *this* fold! But let this "Evangelical" be made as wide as the fellowship of Christ; not anti-Latin, anti-Greek nor anti-Unitarian; but anti-sect, anti-sin, anti-Satan! The Alliance should not be exclusive of Catholic, or "Orthodox", or "heterodox", but inclusive of all who are Christly; not a bolt to bar them out, but a magnet to draw them in.

To bring men to Christ is the great aim. The evangel is the instrument. In a word then, "Evangelical" is a means only to the supreme end. We sweep away traditions and dogmas of men, and at last get the simple, Divine gospel. Then we are evangelical. But this evangel will show us Christ; will bring us to Him; will make us *one in Him*. Then we shall be, not merely "evangelical"; but far better, we shall be *Christian*. And though the name is not everything; yet one name may divide, and another may unite. This venerable name, *Christian*, belongs exclusively to no denomination, or sect; the ancient *union name*, Japhetic in form, Shemitic in meaning; appropriate to all who love our Lord Jesus; suggesting our life in Him, and pointing to our "unction from the Holy One". The family

of Christ, the *great family of Christians*, has more truth than all the "orthodox", more universality than all the Catholics, more oneness of God than all the Unitarians, and more gospel than all the Evangelical Alliance!

At a Sunday evening meeting of the Alliance, Prof. Richard Smythe, of Londonderry, Ireland, spoke of the responsibility of the American people with regard to the future of Christianity. Among other things reported, he said, "Christianity will have its *future base of operations in this country*. There is no doubt as to that". Perhaps then the brother was thinking of the geographical situation of America, which makes our country midway between the Western countries of Europe and Africa, and the Eastern realms of Asia. The airline thoroughfare of the world is here; making our country a predestined meeting place and communion-ground of many races and nations. Our America is fitted to be the place of *world-wide reconciliations*. The Old World is the continent of Differences; America is the continent of Unities. Here Celt and Saxon may clasp hands in lasting peace. Hither come German and Frenchman to say, Brother! Here Jew and Gentile may learn mutual respect and love. In America may Mongol and Aryan revive memories of long gone ages when their fathers dwelt together under one roof of peace. Here the poor African recovers his lost manhood and his brotherhood to man. In America may Shem, Ham and Japheth, uniting to rebuild the crumbling altar of Noah, stand brothered under the rainbow of God! And all the dear Sundered family of our Lord Jesus, here may they all; Catholic and Protestant, Calvinist and Arminian, Trinitarian and Unitarian, forgiving each other in the forgiveness of heaven,

merge all their differences in their higher Oneness, and so make it possible for *the world* to believe in the adorable Son of God!

In the great prospect before us, we see great duties. There are duties for every company and society of Christians in America. But let us consider especially what the Christians, our denomination, ought to be to this union work, and to the various denominations of Christians in the land. We would not think of our own people more highly than we ought to think; but would think soberly, according to the measure of faith, which self-examination haply may find in us, and according to the providential characteristics and opportunities discernible in our history and situation. For us, certainly, boasting is excluded. Our few myriads; what are they in comparison with the millions who favor the work of the Alliance? "Is not the *gleaning* of the grapes of Ephraim better than the *vintage* of Abi-ezer?" Nevertheless a small people may have a great duty. At a crisis of Israel's fate, a daughter of the least of the tribes received this word, "If thou altogether hold thy peace at this time, then shall enlargement and deliverance arise from another place; but thou and thy father's house shall be destroyed; and *who knoweth whether thou art come to the kingdom for such a time as this?*"

A review of our past history might make more clear our present duty. Our pioneers have certified us that the history of the origin of the Christians is the history of an endeavor to lay aside every test of fellowship but the fruit-bearing Spirit of Christ; every rule of faith but the Sacred Scriptures, and every religious designation but the venerable name Christian. The

churches which began this movement made it their aim to remove every barrier to Christian union; and made it their study to find out how all the friends of Jesus might come together in His Spirit, and work together in His work. If any of our people have lost this aim, or have ceased to study the things which make for peace in the family of Christ; in so far they would seem to have lost sight of our Providential call, and our reason for being. But, it is a thought full of gladness, that the Alliance, and the whole Christian world also, is turning toward our professed principles and aim more and more. At the late Conference of the Alliance, Dr. Hodge, the eminent Professor of Systematic Theology at Princeton University, was applauded for declaring that "every believer, no matter who or what he is, is in the church, is a member of Christ's mystical body, just as dear to Christ as our hand is to us". The same distinguished Christian declared also that *"no church has a right to demand more for Christian union and communion, than Christ demands to enter heaven."* Noble words! We too applaud them. But having heard such words from our childhood up, we may be in danger of feeling less delight now in the words themselves than in the fact that great multitudes are coming to accept them.

In studying the history of the Christians we recognize with pleasure our Providential training for the work of Christian Union. Our people did in miniature the union work which the Evangelical Alliance is now Providentially called to do in its wider field. Beginning in 1793 in North Carolina, and about the year 1801 in Kentucky and New England, companies of ministers and churches, with no knowledge of each other,

appeared, seeking that common ground whereon all Christians might stand and work together. The early laborers in this work were of the Methodists in the South, of the Presbyterians in the West, and of the Baptists in the East. Their experience was not all sunshine and joy. There were withdrawals, Sunderings, exclusions. In order to make much of that which they were as Christians, they sometimes had to make painfully little of what they had been as Methodists, Presbyterians, or Baptists. Still the bright fact remains that there was a *real union of Presbyterians, Baptists, Methodists and others*, on the common ground which they all held as Christians. To come into this communion and co-operation as Christians only, they had to make the Spirit of Christ the essential thing. Also they found it necessary to search the Scriptures anew in order to learn the whole art of brotherly love, and to know both what things to do and what to avoid, in order to work together in Christian unity. One result of that searching was a casting aside of theological test phrases, and terms coined by the wisdom of men, and not spoken by the Holy Ghost. Our "Evangelical" brethren will have to go and do likewise; or else their "Alliance" will stop short of Christian union and unity. What right have we to say such things to them? Only the right that love gives, and the fact that our communion has had seventy to eighty years of *special experience* in these things. One skeleton regiment of veterans coming in to re-enlist may give counsels of victory to a hundred brigades newly stepping forth to war. *Fellow soldiers of the Cross!* by our love for your Captain, we rejoice in your well-filled ranks, and we bless your brave array.

Now let us think about our duty of to-day. As seen in the light of our Providential history we had no call to build ourselves up as a sect. Our people possess some remarkable qualifications for success in working simply for Christ; but we conspicuously lack elements requisite for *sectarian* success. The characteristic people of our church are generally more Christian than denominational, and our geographical diffusion is noticeably great in proportion to our numbers. Having about fifteen hundred ministers, we are spread over a belt of country more than fifteen hundred miles in extent, from Maine to Minnesota. Besides the organized churches, we have many preaching places, and very many friends by twos and threes, here and there. We have always cordially invited to the Lord's table, wherever spread among us, all disciples and lovers of our Lord, without regard to their theological opinions or denominational relations. Our pulpits have always been open to the preachers of Christ, the crucified. People converted and trained among the Christians find it easy to feel at home in churches of the different denominations, wherever a pious and brotherly spirit prevails. Now and then we hear expressions of regret among us, in view of the facility with which *our* lambs go over to other flocks. But our pulpits have always taught that all the lambs belong to the Lord; and that they ought to flock together, instead of going their separate ways, like so many sectarian goats!

Being thus diffused and undenominational, our people seem the weakest of the weak for any *sectarian* work. But is not this very weakness our especial strength for the present service of Christian union? Oh, for the spirit now of the forerunner of the Lord!

His partisans were vexed because their converts were swarming over to Jesus. They brought their denominational grievance to their leader, and he, the noble Baptist! answered, "My joy is fulfilled. He must increase. I must decrease". Was our people brought into being in order to make a place and a name for itself? or was it not rather, to prepare the way for that which is far better and worthier than itself, the one holy and catholic church of Christ? Brethren and friends of the Christians! We do not seem to be called to mold ourselves into a *little loaf*, after the fashion of a hundred others already molded and on the shelf; but rather to be a "*little leaven*" that the great lump, now newly forming, may be leavened. Leaven has, it is true, its Nazarite season of separation; but the final use of leaven is not to form a distinctive loaf of its own kind, but to be swallowed up in the prepared meal, which the leaven needs to work in, no less than the meal needs the inworking. Were our own people consecrated wholly to our own proper union work under our Providential call, what service for Christ and His people we might now be privileged to do! As *leaven* we might leaven the whole lump. As *meal*, we are only the dust of the barrel!

In this comparison nothing offensive is intended. But it seems right to say, considering how long we have been in the study and work of Christian Union, that we ought now to be teachers, exemplars, quickeners, to those who are but newly begun in union work. In a word, we ought to be to them what the leaven is to the receptive meal. But if we are called and fitted to be "*leaven*", we are not appointed to any self-glory, but to glorious self-renunciation.

The Evangelical Alliance is as yet in the mere cuticle of Christian Union. When those brethren have deepened into co-operation in Christ, such as leaves denominational aims and interests out of sight, then the real work of Christian Union will be upon them. In that day it will be the study of friends of union how to weaken the denominational spirit for the sake of Christ and His cause. Moreover in that day the vantage ground will appear to be held by those Christians, who have already been trained to deny the denominational spirit for the sake of Christian Union.

And this, to a noticeable extent, has been the training of our people. Seventy years ago the Kentucky pioneers of our movement, Barton W. Stone, David Purviance and others, were associated in an ecclesiastical organization of their own, "in which they endeavored to cultivate a spirit of love and unity with all Christians, but found it exceedingly difficult to suppress the idea that they themselves were a party separate from others". Wherefore, though their ecclesiastical body was "growing in strength and size daily", they proceeded to make a "Last Will and Testament", whose first specification is in the following words: "*Imprimis.* We *will* that this body die, be dissolved, and sink into union with the body of Christ at large; for there is but one body and one spirit, even as we are called in one hope of our calling".<sup>1</sup>

That which the Western branch of our movement was able to do seventy years ago for the sake of Christian union, our whole denomination will be able to do in the near approaching day, when Christ shall show to those who are in His secret what great things may be done

<sup>1</sup> See the Biography of David Purviance, Chapter V.

for Him by a timely act of self-renouncing love. And the people, trained and ready for that timely act, will be dear to the heart of Jesus, and will be the leaven of the church in the coming union age.

### XIII.

#### GOD'S SAVING POWER IN THE GOSPEL

**E**VERY true minister of the Gospel will intelligently and heartily adopt the words of Paul, "I am not ashamed of the gospel of Christ." There will be some however who will attribute any such expression of a Christian minister to the love of gain or power to dominate others, and will regard it as a matter-of-course utterance, made requisite by his occupancy of the pulpit. "You are paid for saying such things," says the opposer of the Gospel. True, but does it therefore follow that the expression must be false or hypocritical? The professor of astronomy is paid for expounding the wonderful laws and phenomena of the heavenly bodies; yet it does not follow that his teachings are untrue, or his aim utterly selfish. Though there may have been individuals, teachers of science, who have forgotten their responsibility and subordinated its truths to their own selfish ends.

Yet, accredited or not, there are many ministers of the Gospel who will be ready to adopt the noble declaration of the apostle. For myself, and I do not say it boastfully, I can with ready mind and willing heart affirm that I am not ashamed of the Gospel of Christ. And I am ready to present, on all proper occasions, to candid minds, the reasons which established me in this sentiment.

My first reason why I am not ashamed of the Gospel

is, that I am not ashamed of its Author; I am not ashamed of Jesus Christ. I am not ashamed to profess myself His servant, and to yield my mind to His guidance and influence.

Instances are not wanting in the history of the world, in which the followers of great philosophers, statesmen and reformers have been enthusiastic admirers of the person and opinions of their respective leaders. I mention a few names in support of this statement: in philosophy, Pythagoras, whose disciples deemed it sufficient proof of any proposition, to say, "He said so!" Plato and Aristotle, who having first received the homage of the pagan intellect, were afterwards for ages rulers in the professed church of Christ; in statesmanship, the name of Washington, and, if you please, in more recent time, the names of Jackson and Clay; in world-wide reform, the names of Luther, and Wesley and Swedenborg. All these have received the admiration of multitudes of partisans, who have regarded them, respectively, as the very incarnation of human excellence: yet in all these men, great and excellent as they were in their particular sphere, imperfections are commingled with excellencies, and their characters exhibit to a careful scrutiny the same mixture of light and shade, of worth and worthlessness, that marks all human manifestations. The exposure of their imperfections must cause their sensitive partisans sometimes to blush for their masters, and to feel some measure of shame for their own partisan position. But no understanding Christian was ever put to the blush on account of his Master, Jesus Christ. While His character has been the most thoroughly criticised of any presented in history, it has continually shone with

undimmed and unparalleled luster. There are spots on the sun, discoverable by the telescope, but no blemish in the character of Jesus has been revealed by the scrutiny of ages.

The testimony of His opposers and enemies is to the point: "Never man spake as this man,"—"I find no fault in him,"—"I have betrayed innocent blood,"—"Surely this was the Son of God." The opposers of Christianity in the early ages, while they alleged many things against the system of Jesus, made no charge against His character. In this respect their silence declares Him to have been invulnerable: or, if they broke silence, it was to acknowledge, as did the heathen philosopher, Porphyry, that Jesus was a pious Person, who was conveyed into heaven as being approved by the gods.

But let us have the opinion of modern opposers of the faith. The true principles and nature of character are now much better apprehended than they were eighteen centuries ago. This is owing to the vast increase of light in regard to questions of right and wrong, of propriety and expediency, with which men of modern times have been blessed.

We will hear the testimony of John James Rousseau, an acute and eloquent infidel, who flourished in the latter half of the last century:

"Is it possible,—says he,—that the sacred personage whose history the Gospel contains, should be a mere man? Do we find that he assumed the tone of an enthusiast, or ambitious sectary? What sweetness, what purity in his manners! What affecting grace in his delivery! What sublimity in his maxims! What profound wisdom in his discourses! What presence of mind in his replies! How great the command over his passions! Where is the man, where the philosopher, who could so live, and so die, without weakness and without ostentation? When Plato described his imaginary good man, with all the

shame of guilt, yet meriting the highest rewards of virtue, he described exactly the character of Jesus Christ: the resemblance is so striking that all the Christian Fathers perceived it!

What prepossession, what blindness must it be to compare the Son of Sophroniscus,—Socrates,—to the Son of Mary! What an infinite disproportion is there between them! Socrates, dying without pain or ignominy, easily supported his character to the last; and if his death, however easy, had not crowned his life, it might have been doubted whether Socrates, with all his wisdom, was anything more than a vain sophist. He invented, it is said, the theory of morals. Others, however, had before put them in practice; he had only to say therefore what they had done, and to reduce their example to precept. But where could Jesus learn among his competitors that pure and sublime morality, of which he only has given us both precept and example? The death of Socrates, peaceably philosophizing with his friends, appears the most agreeable that could be wished for; that of Jesus, expiring in the midst of agonizing pains, abused, insulted, and accused by a whole nation, is the most horrible that could be feared. Socrates, in receiving the cup of poison, blessed the weeping executioner who administered it: but Jesus in the midst of excruciating tortures, prayed for his merciless tormentors. Yes! if the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God."

This language may seem to some minds as the too warm utterance of a Christian partisan: but it is the utterance of one whose life, as well as his teachings and professions, was avowedly at variance with the principles of the Gospel. No; Rousseau was not a partisan, nor even a believer in Christianity: for immediately after this eloquent and truthful description of the character of Jesus, he subjoins these words: "I cannot believe the Gospel."

It is thus that even the enemies of Christianity are compelled to speak of the character of its Author: to describe Him as devoid of selfishness, pure in life, ever wise in His replies and teachings, self-possessed amid the severest trials, unconquerably loving, even to His enemies, and godlike in life and in death.

Now, how are we to account for this wonderful and

perfect character? Character we know is the product to a very great extent of the circumstances and influences amid which its possessor is reared. I ask, then, what was there in the circumstances which surrounded Jesus; born as he was into an humble sphere of life; of a nation whose prejudices in matters of religion have ever been stronger and more unconquerable than those of any other; in an age when the ruling sentiment of that nation was reverence for the dogmas of their departed fathers and teachers, and when the long cherished national feeling of antipathy to other nations had become intensified into hatred of the rest of mankind, while they deemed themselves the elect favorites of the Almighty; in an age, too, when superstitions and human-religious inventions abounded, and even the dim light of former times was obscured;—what was there, I ask, in these circumstances to develop a character like that of Jesus? It was a character free from the very first from every prejudice and superstition of His nation; a character so utterly unlike the Jewish, so vastly greater and purer, so void of all the peculiar imprints of His native country and of His age, that but for the localities and dates which His historians have mentioned in connection with His career, no man could guess when and where He was born. All who carefully study Jesus will perceive that He belongs to the Universe and to Eternity: nothing sectional, nothing peculiarly characteristic of His natal age is discoverable in Him. With the world's great men it is far otherwise. With all their greatness, with all their superiority to the age in which they lived, that age is nevertheless engraven on their souls; they exhibit all the impress of its peculiarities, they were molded

by the circumstances and ruling of their time and country. Does any man, familiar with the peculiarities of the various ages and nations, fail to perceive the spirit of China and antiquity in the soul of Confucius? Take away dates, yet no scholar could ever mistake Solomon and Socrates for moderns; or Washington and Newton for ancients. Destroy the personal history of Plato and Aristotle, leaving us only their writings; yet no intelligent scholar would ever imagine them to have been Romans, or Jews, or anything indeed but Greeks: the Greek element is evident in their souls. Not less perceptible is the Roman element in the character of the great men of ancient Rome. All human minds mirror forth the characteristics of their age and country.

But was Jesus Jewish? Is there a single Jewish taint or peculiarity, or a single characteristic of Oriental antiquity in His character? How comes it that He only is an exception to the otherwise universal experience of mankind, that character is formed and impressed mainly by the circumstances and influences which impend around its possessor? Must there not have been Divine agencies employed in the development of the character of Jesus?

Again: the great men of the world have sometimes been considerably in advance of their age, with respect to their ideas and principles. Thus it was with Socrates in philosophy; with Galileo and Newton in science; with Luther and Swedenborg in theology; with Washington, Hamilton and Jefferson in statesmanship: but in a brief period, oftentimes in a single generation, the world outgrows them and leaves them behind. Not so however with Jesus! Eighteen hun-

dred years of human progress have passed away since the Great Nazarene lived and taught on earth, and still the world has not fathomed and comprehended the depths of His character. As the world's mind enlarges, it turns with increasing interest to the character of Jesus. But as each successive improvement of the telescope reveals to us larger exhibitions and diviner glories of the heavenly bodies; so as the world's intellect expands, and its heart beats with warmer life, it continually beholds new wonders, new glories, in the character of Jesus. Jesus is the Light of the nineteenth century, even more than He was the Light of the first, revered now by the world's Lockes and Miltons and Newtons, as he was ages ago by the fishermen of Galilee!

Account, O Sceptic, for this wonderful fact! Explain to us how this uneducated carpenter of Galilee, born eighteen centuries before the brightening light of our age, with no influences of a human sort to emancipate Him from the potent prejudices of His narrow-minded nation, became so free and great; became what no other earth-dweller has ever become, the leader of the world's highest and purest thought for nearly two thousand years; still, retaining His position, the largest mind and the purest soul ever born into the world.

Will any say that Jesus of the Gospels is an imaginary character; that it is the beautiful fiction of one who was enraptured with poet-born conceptions of a perfect soul? Indeed, just that has been said; but said in the face of multitudinous testimonies to the contrary; heathen and Jewish, as well as Christian. Suppose we consent for the moment to the wild hypothesis. But who was he, or they, who conceived

this heaven-born Colossus of ideal perfection, so like to reality that the world's greatest minds are continually accepting it as such? It is answered that they were writers of the Gospels. But is it forgotten that they were humble Jews; humble, uneducated men, Luke excepted; full of the prejudices and narrow views, in which even the leading minds of their nation delighted? The speculative, poetizing Greeks, had they been free from their false philosophies and their groveling mythologies, might more reasonably be supposed to have produced this divinely perfect Ideal. But to imagine that illiterate men; and the Gospels themselves make it plain that Matthew, Mark and John were such; should have conceived the design of describing, with expressions of profound reverence, an ideal Character so utterly unlike all that their Jewish education would naturally lead them to reverence as the true perfection, and so greatly superior to even the highest conceptions of their age and nation, is utterly inadmissible by reason and probability. No! the writers of the Gospels could not imagine the Character they have described; they must have seen and known a real Jesus. Well may Rousseau say:

"Such a supposition in fact only shifts the difficulty, without obviating it; it is more inconceivable that a number of persons should agree to write such a history, than that one only should furnish the subject of it. The Jewish authors were incapable of the diction, and strangers to the morality contained in the Gospel, the marks of whose truth are so striking and inimitable, that the inventor would be a more astonishing character than the hero."

I have given one reason why I am not ashamed of the Gospel. That reason is Christ Himself: Christ, confessedly the largest, truest, divinest soul that ever

lived on the earth; the only exhibit of character in which none but divine elements are perceived.

The Divinity of the character of Christ is the basis of my faith that His doctrine is also divine. If Jesus be the truest soul revealed in history, we must conclude that He was capable of teaching mankind the truest and most useful doctrine. The inner life of purity, the holy heart, is the soil in which the germs of truth take root, and from which they derive their nourishment. According to the degree in which a pure love of God and of mankind possesses the heart, will be the clearness of the mind's perception of those truths which pertain to divine and human relations. Any man may bring forth from his *memory* statements of truths communicated to him from a purer, higher source than he has within him; yet when he speaks freely from his own proper self-hood, he must speak what is consistent with the principles of his real character. The imperfect and defective character cannot yield an *original* statement of truth of higher grade than itself. But Jesus was a perfect character; His was the complete, harmonious, divine life. Thus because He was the Life, He was also the Truth: from His divine soul welled forth a fountain of all-embracing, pure, eternal truth. And this truth is embodied for us in the Gospel.

And this Gospel is the power of God unto salvation. What salvation is, is perhaps not generally known. It is indeed commonly acknowledged that salvation is deliverance from perdition; but the popular notion of perdition is quite as vague and untrue as that of salvation itself. It is commonly supposed that the misery of perdition is caused by local circumstances

and agencies which will be operative in the place to which the sinner will hereafter be consigned; that perdition consists chiefly of torments and inflictions external to the sinner, and having no direct and necessary connection with his internal state; and that it is inflicted in pursuance of an arbitrary judicial decision of the Supreme Judge, who if it pleased His sovereign will could as easily receive the sinner to heaven, as consign him to the dismal abodes of the lost. But on the contrary, perdition is the state of alienation from God; the condition of moral darkness and inversion which unrestrained self-love produces. Its miseries are such as arise from the disordered state of the sinner's affections; from his consequent misapprehensions of truth, and from the impure associations which his character impels him to form. The woes of perdition are internal experiences originating from depraved moral character, rather than external torments inflicted by an arbitrary power. And perdition ensues upon sin, in accordance with immutable laws of moral causation; is the inevitable consequence of sin, and has a simultaneous and continued co-existence with it.

Perdition therefore is the spiritual state of him whose moral nature is perverted to the love of evil; whose moral tendencies are not upward toward God, but downward toward self and the world; whose moral and social affinities lead him in consequence to engage in such activities and to seek such companionship as are level to the plane of his own disordered soul.

Salvation is deliverance from perdition. It is the soul's rescue from sin. It commences with the renovation of the affections by a faith which produces renova-

tion of life, and proceeds to its completion by those acts and exercises in which the human soul is continually putting on the character of Christ.

Putting on the character of Christ. This expression I conceive to be an adequate representation of the meaning of the following passages of Scripture, in which the relation of the soul to Christ is described:—"That the life of Jesus might be made manifest in our body":—"For to me, to live is Christ":—"Christ in you the hope of glory":—"Christ who is our life":—"Put ye on the Lord Jesus Christ." In all these passages there is distinct recognition of a new and superior life, or character of the soul, in the Christian. His character has been radically changed; his former self, consisting of inherited disorderly tendencies of the various faculties of body and mind, has been subdued; his mind has been opened upwards toward the true Light; and as its rays have streamed through his receptive heart, they have, if I may so speak, photographed upon it the image of the Living Christ. And now the Christian may say with truth, "I live; yet not I, but Christ liveth in me."

The apostle James has given us an excellent figure illustrative of this Christian change:

"Lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." (James 1:21.)

This "engrafted word" is called in the context "the word of truth," by which Christians are begotten of God. The "word of truth" which "is able to save our souls," is of course identical with the Gospel of Christ, which Paul declares is "the power of God unto salvation, to every one that believeth."

Let us here examine the figure. The familiar process of grafting is employed by the apostle to represent the soul's reception of the saving truth. In grafting, it is purposed to so change the nature of a tree, that instead of being barren, or productive only of worthless fruit, as formerly, it shall be made to yield fruit fit for the husbandman's use. So also, God purposes by the implantation of His saving truth in the mind and heart of the "natural man," "a wild olive tree," "trees whose fruit withereth, without fruit," to change and renew his nature, that it "may bring forth fruit unto God." In grafting, the entire top or original growth of a tree is oftentimes cut off, previous to the insertion of the scions upon the stock, in order that the whole vital force of the root may become effective for the nourishment and growth of the engrafted twig; so, in the renovation of our nature by the Gospel, we must first put an end to the further growth of our faculties in their perverted forms; must cease to do evil; must break "off our sins by righteousness"; must lay "apart all filthiness and superfluity of naughtiness,—all evil growth of the soul—and (then) receive with meekness the engrafted word." Furthermore the process of grafting does not depend merely upon the insertion of the scion upon the stock; for it may be *in* it and not *of* it: only when the sap of the root passes into the graft and causes its growth can the scion be truly said to live in the stock. And so it is only when the "engrafted word" is "received with meekness"; when the energy of the moral affections streams forth into the forms of truth which the intellect contains, that the soul becomes regenerate and saved. Truth may be stored up in the memory, which is never allowed to

reach and purify the heart. And multitudes indeed may be found in our Christian land, who are no better than "walking sepulchres," and not always white, in which the saving truth of God is buried; going about, if I may so speak, with the scions of truth sticking into the bark and wood of their brains, but unnourished by the living energies of their hearts.

I will say no more of this matter of grafting, except that a similarity of nature must exist between the scion and the stock in order to the success of the process; that, for instance, stone fruit must be grafted upon stone fruit, as the apricot upon the plum or the peach, not upon the apple or the pear; so if there were no similarity of nature between man and the Christ whom God engrafts upon His soul, our nature could be no more capable of receiving the engrafted germ of divine life, than the nature of a brute animal utterly void of divine capabilities.

Perhaps I may render this matter of engrafted truth still plainer. Suppose that man's highest faculties, instead of being moral and religious, were intellectual. Then the perfection of human nature would consist in the utmost possible cultivation of the mental powers; and the most exalted degree of human happiness would be enjoyed by him who should possess the most enlarged and cultivated intellect. Perdition, in this state of things, would mean ignorance, intellectual darkness and mental imbecility. Salvation would mean the restoration of life to the intellect, and of knowledge and culture to the mind.

Suppose still further, that under this new state some nation by neglecting the means of mental illumination and growth, and by absorbing themselves in animal

pursuits and pleasures, had begun to deteriorate; had fallen, if you please, from their first estate. This deterioration progresses steadily with the march of their generations. The parents transmit continually to their offspring their own mental weaknesses and depravities, aggravated perhaps by intermarriages between blood kindred; and when their children are born, train them in such a manner as to sink them still deeper into the darkness which has engulfed the land. They are now, mentally, *lost*; they experience the woes of mental perdition.

From this sad and lost condition God attempts their rescue. He sends them a messenger of highly cultivated mind; Sir Isaac Newton, if you please, to save them from their ignorance and mental degradation, and restore them to their former state. The messenger comes to them, announces his mission and its design, and begins to teach them the principles by the observance of which they may be elevated to light and true life. He finds them so base and groveling, that they immediately turn away from his instructions to their brute pursuits. Finding no inherent force of thought in them, in which his truths may commend themselves, he goes to work to secure their attention by appeal to their external senses. He shows them a microscope, and with it reveals to them the world wonders contained in every leaf, and drop of water. He constructs a telescope, and with it rolls back the curtain of the heavens, and presents to their astonished gaze the innumerable orbs before hidden from their sight; the rings of Saturn and the moons of Jupiter. He foretells an eclipse of the sun, and when the time of its fulfilment arrives, and the dark

mass of the moon begins to intercept the genial light and warmth of the parent orb, an unspeakable reverence arises in their minds for the great teacher whose mission to them has been thus confirmed by an attestation from heaven, and they are now prepared to listen to him, as they never listened to human words before. He assembles them, and declares to them the nature of that intellectual excellence from which they have lapsed; describes the degradation and wretchedness of their present condition; tells them that his own exalted mind is, in its fundamental capacities, similar to their own; encourages them with the declaration that they may rise from their lost condition to participate with him in the pure pleasures of knowledge; and last of all, teaches them the principles by which his own intellect was raised to its sublime height, and by which theirs also, if they will faithfully observe the principles, shall be finally raised.

The people attend, believe, obey. And now their groveling pursuits are abandoned, and they subject themselves to a regimen, under which their long dormant intellects begin to stir with new life. They are constantly heeding their teacher's instructions; building up their minds upon the same principles which raised their teacher's mind to its glorious perfection; and thus they are continually becoming more like their teacher, and less like their former selves; "putting off the old man, and putting on the new man." The image of their teacher's mind is formed within them, and they all can now say, using an appropriate figure: "I live, and yet not I, Newton lives in me."

But enough on this point. I will only remark in

passing, that if any of the listeners to this great teacher should take up the notion that they might be saved from their mental darkness and perdition, simply by being taken into the *place* from which Newton had come to them; or to imagine that some forensic imputation, or make-believe transfer of his mental perfections to them, would avail to deliver them from the perdition in which they were involved; we would not wonder at it, if we considered the deplorable darkness and ignorance of that people.

It seems to me that this supposed case of Newton and the savages well illustrates the material features in the mission of our Lord Jesus Christ; though *moral* and not merely *intellectual* deliverance is involved in Christian salvation. The world was morally depraved; sunken in moral perdition, when the Son of God commenced His ministry. And how did He fulfil it? With miracles and supernatural works to arouse the gross minds of his hearers, and *fix* their attention on His doctrine; with divine exhibitions of character, such as attest Him the Sent of Heaven; with declarations of the wretchedness of sin, and of the capacity of the human soul to attain a true and perfect life, manifested in Himself; with full instructions respecting the course to be pursued by man in breaking off his sins, and returning by obedience to God; with promises of success, to cheer the desponding struggler after the perfect life; these, now revealed to us in the Gospel, in which we see Jesus, living, loving, teaching, dying, rising and ascending, are according to the apostolic statement, "the power of God."

The Gospel is the power by which God saves us from sin. Here I will rest with a few remarks upon the

nature of power. Power is of different kinds, according to the nature of the objects upon which it is exercised. Physical power is that which is exerted upon matter: moral power is the kind which is available to affect a living, moral creature, who possesses the liberty of volition. The creation of the material universe was accomplished by the physical power of God; the new creation of a soul in the likeness of Jesus Christ demands the exercise of moral power. The power which must be exerted upon any given subject must always be of a kind adapted to overcome the obstacles which that subject opposes to the designs of mind. The properties of material substance are inertia, immobility, etc., and the power which mind must bring to bear upon material substance must be such as will overcome the opposition of its properties. Such cannot be reason, argument and truth; for material substance has no susceptibility to moral influences, but must be moved and subjected by sheer physical force. On the other hand, the properties of mind are understanding, conscience, will, etc. The obstacles opposed by the human mind to the Divine Purpose arise from the perversion of the understanding, and from the obstinacy of self-will.

The possession of conscience and will renders man a subject of moral power. These faculties cannot be forced by physical power; man cannot be worked with, as machinery may be. Physical power cannot make a man's understanding perceive the truth, nor force his affections to love it. To make a man see truth he must be approached with argument, reason, thought; presented in a form adapted to the genius of his mind. To cause his affections to love the truth which he per-

ceives, it must be offered to him in such connections as are fitted to win his love.

This God has done in the Gospel. He is too wise a being to create man free to think and will, and then to govern him by *forcing* his thought and will. God leads man, but never forces him. He saves him with moral power, and the whole force of this power is treasured in the Gospel. The Gospel contains all spiritual saving truth for the illumination of the understanding, for the quickening of the conscience, for the animation of the moral affections. When the Gospel fails to accomplish the salvation of man, God's saving power fails, for the Gospel is *the power of God unto salvation*.

Is it such to everybody? Yes, if everybody who hears the Gospel believes it: for the apostle says, the Gospel is the power of God unto salvation "*to every-one that believeth.*" Faith makes the Gospel efficacious to the salvation of the believer. It is an old maxim of the philosophers, that nothing can act where it is not present; and the Gospel is not present as a saving power in the soul, until faith introduces it. Faith which saves comprehends two acts: an act of the understanding to perceive and approve the principles and truths of the Gospel; and an act of the affections and will to appropriate the Gospel truth to the nourishment of an inward and spiritual life. It is this faith that renders truth a present reality, and the Spirit of Christ an efficient moral influence in the soul. This faith is "the substance of things hoped for; the evidence of things not seen". "*He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.*" (John 3:36).





AUSTIN CRAIG, AS HE WAS AT ANTIOCH COLLEGE

#### XIV.

#### HOW CONVERSION COMES

Camptown, N. J., July 26, 1849.

**D**EAR FRIEND:

Your hitherto unanswered letter of the 25th ultimo, lies before me. Other subjects have claimed my attention during a considerable portion of the present month, leaving me little leisure for the kind of study required by the subject of your friendly letter.

You agree with me that spiritual influence comprehends "light to the understanding and life to the affections," but you are "not sure there is nothing more." I am unable to see what other kind of influence could be exerted, except mechanical influence. You have well remarked in a former letter, that the first truth in all theological science is "God is," and "God is a spirit." The second truth, at least in importance, if not in order, is that man is a free agent. He could not be capable of virtue, and hence of the highest happiness, if he were not a free agent. A free agent cannot be forced. The Calvinistic school says in effect that man's actions are controlled by God. God is an engineer; man a machine. To this I must answer, if it be so, then man is not truly free; his free agency is a dream, a delusion of his mind. Whatever influence may be exerted upon man, which impels him, otherwise than by motive addressed to his understanding

and affections, is in my view mechanical. It deprives man in fact, if not in appearance, of his power of choice, and his free agency.

I hear representations of the mode of spiritual influence sometimes, which to me would make God an engineer, and man an engine, and his Holy Spirit's influence like the turning of steam on the machinery. I feel an invincible aversion to such representations. I see their influence in causing men to rely upon something to be done for them, rather than doing something for themselves. Teach the sinner that there is a converting influence of the Holy Spirit, apart from its instrumentality, the Word, which God must give, and the sinner receive before he can do anything acceptable to heaven; and in my view he is taught what, if he believe it, will destroy his soul. The only question between us is, does the Holy Spirit convert sinners by an indirect agency, addressing their understanding and affections by the instrumentality of the Word, through the medium of the church; or, does the Spirit convert them without instrumentality, without medium, by a direct operation upon the mind, and independently of the truth. I think the former; I do not know that you think the latter, but the latter is what I am fighting against in my efforts to teach men the true mode of the operation of the Holy Spirit. Many believe that God has several ways by which to convert a sinner. I maintain that He has but one way. The Holy Spirit conquers its enemies by its sword, the Word of God. I read that the Gospel is the power of God unto salvation. Some say that God can convert a sinner just as well without the Gospel as with it, by direct operation of the Spirit upon the

sinner's mind. Others say that He uses both agencies, the indirect agency of the Spirit through the Word, and the direct agency apart from the Word. But what is the need of this, so long as the Word itself "is able to save the soul?" (James 1:21). In answer to the first class I would say that God never employs two methods of effecting a purpose. God has but one way. Were we to suppose that He has two ways, using sometimes one and sometimes another, it would follow that He sometimes employs a better way, and at other times a worse. But God who is infinitely wise can only employ the best way, and so He must use but one way. And one way by which He converts sinners is by the presentation of truth to the understanding. Unless I have been mistaken as to the sense of the Divine Records, no soul can be converted without the truth. Whenever truth is employed, then God is acting mediately, not directly. Some may think the direct agency of the Holy Spirit consists in suggesting truth. But if God could so easily preach His Word, as the Quaker believes, by the action of His Spirit on the minds of men, why did He find it necessary to send human preachers? Do I err in my belief that the Word is never preached to a sinner by direct, or miraculous ministration, or suggestion? But does not Paul say, "Faith cometh by hearing"? And he asks, "How shall they hear without a preacher?" so implying the inability of God to communicate His truth to the sinner more efficaciously than by employing human teachers.

You adduce various miraculous endowments of the apostles to prove a direct influence of the Spirit; or at least, an influence comprehending more than "light to the understanding and life to the affections." I

have no controversy with you on this point. I believe God may act directly upon the minds of His people, but not upon the minds of those whose *wills* are not subject to Him. If God's will be my will, He may act through me even by mechanical agency without doing violence to my moral constitution; not so, however, if my will oppose His. In such case, should He act by mechanical influence, impelling me to any activity, He would deprive me of the volition which constitutes me a moral agent. In illustration of this point I sometimes represent God as a great Magnet, and the human soul as constituted by nature so as to be influenced and drawn nearer God. But the soul has power of free agency, so that it may turn itself away from God and incline to selfish affections and purposes. In this case God's spiritual influence no longer attracts; it repels. If you attempt to unite the south pole of one magnet to the like pole of another, at once you fail. But if you reverse the operation, there is immediate attraction. The same influence that before separated, now unites. So if the human soul submissively presents its intellect and affections to the Great Magnet, it is ever drawn nearer and nearer. But as a free agent it may turn about and present the other pole, self, and now the spiritual force that before attracted at once repels. The wicked are driven from God by the operation of a law similar to that which keeps dis-adapted magnets apart. After the soul has turned away from God He can no longer act upon it by direct influence. True, I can imagine some kind of physical influence as exerted upon the soul by Omnipotence, but it will be like the power

which forces and binds two disassociated magnets together, when their natural tendency is to separate.

When man is apart from God, being no longer capable of receiving direct spiritual influence, God adapts His influence to His moral condition, and addresses his understanding by arguments and motives; and his affections by outward exhibitions of love. The purpose behind all this is to induce the man to turn about, to present another side, and become submissive to the Divine will. In this event he becomes partaker of the Holy Ghost. Here direct influences can act upon him. But while he is contumacious, and confirms himself in his evil ways, God has no power to save him. For Christian salvation is possible only to those who exercise power of choice. The sinner who is confirmed in evil has lost his power of choice for the good. But the sinner who hearkens to the appeal of God through the medium of His truth, the Word, and turns to the Lord becomes confirmed in goodness, grows away from the exercise of choice for the wrong. The Christian man will sometime reach a point where he will have no choice to do evil, and is wholly submitted to God. In this state God acts upon him by direct spiritual influence.

You will see by these remarks that I am not in agreement with your opinion that "His (God's) power to communicate does not depend upon the quality of the mind, but upon its faculties"; and that, "if God has communicated directly with the *souls* of some men, He *may*, He *can* communicate directly with all."

To me it seems one of the plainest points that the mode of the Divine communication must be determined by the character or quality of the mind addressed. Why

has God varied the mode of His revelation to mankind in former ages, if this be not so? The apostle informs us that God in times past has addressed the human family "in divers manners." Yet the "faculties" of the soul have been the same during all these various modes of Divine communication. What reason then can be assigned for the various modes of Divine communication, except that "the quality of the (human) mind" has been various, and demands various modes of communication, depending on the manner and degree of variation?

The quality of the human mind, and not its faculties, determines the amount and the kind of Divine communication possible in each case. The disciples possessed the same faculties when our Lord said to them, "I have many things to say unto you, but ye cannot bear them now" that they had afterward, when the things reserved were communicated to them. All men have the same faculties, and yet it is a fact commonly acknowledged that in some of them some of these faculties are so unresponsive that they seem not far from death. To such it is much the same as if they had no such faculties. The duty of such is to "arise from the dead" and then Christ will give them light. A child may have mathematical faculties, but if they have not been exercised that child cannot comprehend mathematically. So, there are things "spiritually discerned," which the "animal man" does not see, because his spiritual eye is blinded. The quality of his mind is unspiritual.

You think that "if God has communicated directly with the souls of some men, He may, He can, communicate directly with all." In answer to this I

request your attention to the following Scripture: "The Father shall give you another comforter, even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him." The world does not "see," not because it lacks faculties for seeing and knowing truth, but because the "quality" of its faculties renders it impossible to receive.

Divine influence will of course be Divine influence, whether exerted upon saint, or upon sinner, but the mode of influence will not be the same. To the spiritual man it will be spiritual and direct; to the "natural man" it will be in a mode addressed to his mind and adapted to his power of receptiveness.

You have cited instances to show that God communicates spiritually with wicked men. You mention Cain, Abram and Jacob. So you might have mentioned Balaam, and you might have remembered that in each and every one he communicated mediately and not directly. I infer this in part from the declaration of the apostle, who speaks of God as one "whom no man hath seen, nor can see." In the cases you have cited God's angel was the medium, and His Word was the efficient means of influence. But why cite these cases? The point at issue between us I understand to be whether God converts sinners by a direct agency and influence of His Spirit. The case of Cain is not pertinent, is it? It could not have been the Holy Spirit which addressed these men directly, or indirectly; for "the Holy Spirit was not yet given."

I am in the fullest accord with all you say respecting the aid of the Spirit as vouchsafed to believers. Certainly it prompts, directs, strengthens and helps. But whom does it strengthen and help? Is it the sinner

or the Christian? It cannot be the sinner. The sinner does not receive the Holy Spirit until he comes into touch with the church. The Spirit is promised to them that obey God. Says Paul, "After that ye believed ye were sealed with the Holy Spirit of promise."

You have referred to the work of the Spirit mentioned in John, "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." (Chapter 16:8). You observe, "Here it is as certainly declared to be a work of the Spirit to reprove the world of sin, as it was to show the apostles things to come." I grant that, but you continue: "and if one was by a direct communication, so was the other, for all that appears here to the contrary." To understand why one was direct and the other indirect, consider the Lord's promise of the Comforter. We read, "It is expedient for you that I go away: for if I go not away, the comforter will not come unto you, but if I depart I will send him unto you. And when he is come, he will reprove, (convince), the world of sin, and of righteousness, and of judgment," (Ch. 16: 7, 8.) As you read that passage carefully, to whom was the Comforter promised? Evidently to the disciples. But how then could the Comforter who was sent to the disciples reprove, or convince the world of sin? I hold that it was by using the disciples as His agents, declaring His Word. Fortunately we have the history of the fulfilment of this promise, and we can see how the Comforter reprov'd the world.

In Acts, the second chapter, we read of the coming of the Comforter:

"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were

sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (Verses 2-4.)

But the same chapter tells of the fulfilment of the other prediction, and of how the Comforter reproved the world: for Peter stood up before the assembled multitude and proved to them how they had rejected the Lord's Messiah. What followed we read:

"Now when they heard this, they were pricked in their heart, and said unto Peter, and the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins and ye shall receive the gift of the Holy Ghost." (Verses 38-40.)

From this account I learn that the Comforter came to the Disciples as a direct influence, and wrought directly in their minds and hearts. But the reproof of the multitudes was by the mouth of Peter and the other apostles. The Holy Spirit did not enter the multitude and prick their hearts, but it did enter the disciples and inspire them to preach with such holy unction that at the hearing the multitude was pricked in the heart. Then when the multitude believed and came into the church they had the gift of the Holy Spirit also.

My view is this, that if God should exert a direct spiritual influence upon a sinner's soul, bringing His pure Spirit into direct contact with the depraved spirit of the unregenerate man; using no medium adapted to the sinner's moral state, that then the sinner would be repelled, driven away from God, quickened in his enmity against God.

But here let drop all these terms, "direct," and "indirect," which we have been so freely using. I will

also drop the term, "Holy Spirit"; substituting for it *God*; for I understand the Spirit not to be a person distinct from God, but simply God Himself *in His activity*.

I believe then that all life, natural, intellectual, and spiritual, is from God. And I believe that it is continually from Him; that He is continually flowing into His creation, imparting life every moment to His creatures. I have no faith in the idea that God at the creation gave life enough to His workmanship to last forever, any more than I believe that the light and heat which emanated from the sun on the morning of existence, could be sufficient for the after needs of creation eternally. I conceive the Creator to be now imparting life to His creatures; that every moment we live by Him, for "in Him we live and move and have our being."

God being therefore to my faith the present life of the angel, of the man, of the brute, it follows of course, in order to the consistency of the system, that He has different modes of communicating Himself to His creatures. He has organized various forms which are recipient to life. Into each He flows, according to the receptivity of each: into the worm, in one manner; into the angelic spirit, in a manner far different. The Communicator in each instance is the same; the subjects are various and diverse. In a sense God is the immediate and direct life of a horse, but He is not so spiritually; for the horse has no spiritual receptivity. To a being like Himself I conceive that God might communicate His own spiritual life in some ineffable way. But as there is no being in the universe that is in the full sense like God, it follows that there is none to

whom He can fully communicate Himself. There is more in God than He can ever reveal.

Now in God's revelation to man it is necessary that the Infinite shall reach the finite through some finite mode, some medium. The medium will be elevated more or less, according to the nature of the creature to be reached. Before his lapse into evil man had closer intercourse than is possible now, since we have installed upon us the hereditary evils of many generations. I believe that God may communicate Himself to a spiritually minded man in a manner and to a degree that is impossible in the case of man who is carnally minded. That man "receiveth not the things of the Spirit of God, for they are foolishness unto him, and he cannot discern them, because they must be spiritually discerned". (1 Corinthians 2:14.)

But to the unregenerate man God has another means of access. He comes down to his moral condition, and addresses Himself to his natural life, his life of the intellect and the affections. He flows by His truth through a thousand channels into his intellect. He exhibits Himself in His loveliness, as reflected by His images, to the natural affections of the sinner. Life thus acts on the sinner from without, stirring up the dormant life within. His natural affections when quickened and elevated become spiritual affections. Self-crucifixion prostrating and subduing his natural evils, his mind emerges into a purer atmosphere, in which by spiritual vision he sees things of the spirit. By that spiritual vision the life within is quickened, the medium of divine communication becomes enlarged, more elevated, more direct; and that to eternity.

## GETTING RELIGION

**I**T is remarkable to observe the prevalent ignorance respecting religious truths, even among persons who possess a reputation for intelligence, and who enjoy abundant means for obtaining religious knowledge.

This ignorance does not so much concern theological theories, and the peculiarities of the sects; matters which are currently well enough understood; but it is a lack of information respecting the vital truths of Christianity; ignorance of its character, principles and design, and of the nature and process of Christian experience. I have occasionally questioned persons whom I have heard complaining of their perplexity in regard to determining what are the doctrines of the Gospel, and I do not now recollect one instance in which the persons so complaining had calmly and thoroughly studied the New Testament records. But then they had heard the doctrines of the Gospel preached from various pulpits, and for many years. Very likely so; but what had they learned? Often no more than this: that one minister overthrows by seemingly positive statements of Scripture a position which another had apparently established by the same divine authority. No doubt of it. And so lawyers, they say, will sometimes make the opposite sides of a case seem equally accordant with justice and law; confounding all distinction between fact and falsity, and leaving the hearer in

a maze of perplexity and doubt. But what then? Is there therefore no truth, no justice, no law? Yes, indeed! The advocate may bewilder his uninstructed hearer by artifice and sophistry; but before him sits a judge, learned in the law, able to discern between real and apparent issues, and sworn to render a decision in accordance with right and justice. As the judge sits in the court of law, so should the hearer sit under the instruction of the pulpit; not to be carried away by fine declamation, nor to be confounded by false logic; for the pulpit as well as the bar has its pettifoggery, its lawyer-quirks, its special pleadings and false issues; but to deliberate upon what is preached, and to judge it by the standard of divine truth. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isaiah 8:20.)

The ignorance of which I have spoken is owing to the fact that people generally leave religion in the hands of the minister, as they have medicine to the physician; swallowing the bolus and pills of the one, and the dogmas and bold assertions of the other, without intelligent examination of their nature or effects. The majority of persons in our religious communities have not intelligently examined the Gospel records, and take what is said about them without scrutiny or question. And so it has come to pass, when the doctor of medicine, or of divinity, has said to them: "Open your mouths and swallow", they have gulped down the preparations, whether of physic or divinity, and in neither case have they looked into what they were taking.

That sick men should swallow *any* kind of stuff from the hands of any man, who styles himself doctor, without examining whether it be medicine or poison, is

strange enough; but that men whose everlasting salvation depends on receiving the truth, should accept as Gospel any assertion that any minister of this sect or that chooses to make, and take no trouble to test his statements by the Word of God, is strange indeed; is passing strange, but not less true.

The Bereans were noble, says the historian Luke, because when they heard the preaching of Paul, they "searched the Scriptures daily, whether these things were so". (Acts 17: 11.)

But many reputedly intelligent persons are now living in Christian communities, who in all their lives have never carefully studied the New Testament, and so ended their perplexities and learned the doctrines and duties of our religion.

Should any doubt the correctness of this statement, they can test it by asking the ordinarily intelligent persons of their acquaintance, who are professors of religion, as to their views of conversion; its nature, processes, marks and blessings. Let them request of such a plain statement of what salvation is; what "coming to Christ" is; how a change of heart is produced; how a sinner may know that his sins are forgiven, and other questions of like import. For the answer to what is the new birth, they will be told that it is "getting religion". Inquire then what religion is, and you will be told that it is the Holy Spirit, or that it is "grace in the heart". Ask what "grace in the heart" is, and perhaps the reply will be, that it is to have the power of God in the soul; to "get the power"; to "feel happy in meeting", or some similar indefinite phrase. But the acute inquirer will soon perceive that all these are mere circumlocutions which express nothing; for the solemn

fact is, that these popular religious phrases convey no tangible idea to the mass of minds, and are used because they have been heard from childhood and are thought to possess a sort of sacredness; or else as the pretended scholar employs pompous words behind which to hide his ignorance.

But what is the Biblical definition of religion? St. James tells us that:

*"Pure religion* and undefiled before God *even* the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:27.)

This view of religion regards it as consisting in acts of benevolence and moral purification. Religion then, according to the Bible, is something to *do*, and not something to *get*. Many think otherwise, and esteem it a mysterious something which comes upon the soul like a shock of electricity, suddenly and mysteriously transforming them into Christians. Accordingly nothing is more common than to hear persons talk of "getting religion"; a deceptive and unscriptural phrase, the use of which has filled many minds with the notion that religion is, to quote a certain revival hymn, "*a dear something*" sent down from heaven into their souls. In consequence of such a persuasion many do, like a poor fellow known to me, who, writhing and tossing, cried out, "Let it come! Lord, let it come!" Let what come? "Why, religion; he wanted to get religion". But, my friend, can you not understand that James tells you that religion consists in alleviating the woes of the afflicted, and in keeping unspotted from the world? This he calls "pure religion", and this is something to *do*, not to *get*. Why then do people tumble about upon the ground and cry, "Let it come!" You

say, because they wish God to pardon their sins and send the Holy Spirit into their hearts. Very well: this God will do, if they will repent of their sins: but not to impenitent sinners does God give promise of pardon and the Holy Spirit. These are promised on condition of repentance. What says the Bible?

"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God for he will abundantly pardon." (Isaiah 55: 7.)

"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2: 38.)

Let not the unregenerate man lie supinely, invoking God to give him religion. Let him repent; forsake his sins; make restitution, if he has done wrong to any man; be baptized, and he shall then receive pardon and the Holy Spirit. Let him do what God commands.

But it may be said that this is a dangerous doctrine. It represents religion to be the work of man. It does not give God the glory.

But it is not *my* doctrine. It is the doctrine of James, the apostle of the Lord. Read his definition and see that "pure religion" is something that a man must *do*. It is the work of man to "visit the fatherless and widows in their affliction, and to keep himself unspotted from the world". Religion is but another name for duty. To believe on Christ, to forsake our sins, to deal kindly and honestly with all men; these and other such like acts are religion. But we do not get these things; we do not get repentance, and get honesty; no, we *do* them.

Some are saying how they would delight to attend

meetings, and read the Bible and pray, if they could only get religion.

As reasonably might they say, how they would delight to plow, and sow, and reap, if they could only *get farming*. But a child could tell that plowing and sowing and reaping is farming, and that farming is not something to get, but something to do. So likewise studying the Scriptures, and praying, and serving God is religion; and this is something to do, and not something to get.

As therefore religion is something to do, it follows that a revival of religion is a revival of doing our duty; of obeying the commandments of God. A revival of God's work is the same thing, though many think otherwise. Many think that God's work consists in sending a miraculous power upon the sinner; causing him to lose his strength, and fall upon the ground, and sometimes to see strange sights, and to lie for hours still and insensible, and then to spring up suddenly "with glory in his soul", and to clap his hands and cry out that he has "got it". But such disorderly scenes did not occur in the revivals produced by the preaching of the apostles, and besides if they are the work of God, the work is strangely unlike the Workman.

"This is the work of God", said Jesus, "*that ye believe on him whom he hath sent*". (John 6:29.) A revival of God's work must therefore be a revival of faith in Christ. How then does faith come? Is it sent down miraculously from heaven into the sinner's heart? Not at all. "Faith cometh by hearing", says Paul, "and hearing by the Word of God". (Romans 10:17.) But is not there something miraculous in believing God's Word? No, for men use their faculties in believing

God's Word in the same manner that they use them in believing man's word. The *believing* in both cases is the same; the only difference is that the things believed are different. God's Word believed affects the soul more deeply than man's word; because it speaks of eternal things; but man's word regards things transient and temporal. Such as a man's hearty belief is, such his conduct will be, and such his feelings and experience will be. *Feeling* is produced by *believing*. Believe as a Christian and you will feel as a Christian. Believe as a Mohammedan and you will feel as a Mohammedan. But many mistake this principle, for they say that they would gladly believe, and obey God, if only they could feel right; but they cannot get the feelings that such and such a convert seems to have. But no one can experience the feelings of a convert until he exercises a convert's faith. Read the history of the several conversions recorded in the Acts of the Apostles. Especially study the account of the first revival produced under the preaching of the Gospel, when three thousand were in one day converted to Christ. What were the means employed to convert them? Simply the Word of God, the Gospel: "*which is the power of God unto salvation to every one that believeth*". What was the process of their conversion? Hearing, believing, repenting and obeying God. Did any believe before they heard? No. Did any *feel* before they believed? No. Did any receive the Holy Spirit in order to make them believe? No: for faith cometh by hearing. Were any baptized before they gladly heard the word? No. Did not some of them lose strength, and lie senseless upon the floor for several hours before they were converted? No: there is no such state-

ment in Luke's account. Did not some of them go for several days or weeks in anguish of soul, because they couldn't "get religion"? Nothing of the kind. They "gladly received the Word" and the same day they were received into the church. But surely there was some miraculous work of the Holy Spirit on this occasion, for so great a revival could not be produced by merely preaching the Word of God! Yes, there was a supernatural work on this occasion, but it was *on the preachers*, to enable them to preach persuasively; it was not on the people to enable them to believe. Faith does not come by gift of the Spirit; faith cometh by hearing. Besides the Spirit was not yet received by the multitude when they cried out asking what they were to do, for Peter immediately told them what to do and promised them that if they would do it they should receive the gift of the Holy Ghost.

This certainly seems to have been a strange sort of a revival, and one might expect a great many backsliders from among three thousand new converts, as we have a great many from our modern revivals. But no. For the historian says expressly that "they continued in the apostles' doctrine and fellowship". How came it that this early revival was so different from the revivals in our day, and that its effects were so much more permanent? Simply because our revivalists do not preach like the apostles. If the preaching is not of the same kind, the faith produced will be different; for as faith cometh by hearing, it follows that if the things heard are different, the faith and the effects will differ. Now the apostles told a simple, straightforward story respecting the facts of the Gospel, the sins of their hearers, the goodness of God, and His offers of mercy. They

addressed the reason and moral sense of their hearers. They made no attempt to create an artificial excitement, and the result was a rational and permanent revival. But many revival ministers of our day preach and operate differently. They would think that they were preaching "cold stuff" if they addressed their hearers, as Peter addressed his on the day of Pentecost; calmly charging their sins, and exhorting them to do their duties. Peter's word was *do*,—*do religion*. Theirs is, "Come forward and *get religion*". And they present terrific figures to the imagination, addressing the passions and animal feelings, and working upon the minds of their hearers in this manner; and though good has been done in these scenes of wild excitement and disorder, the result often is that the majority of those who *get religion* in this way soon backslide and become more indifferent than ever to *doing religion*.

The root of all these evils, it appears to me, is the prevailing persuasion that a change of heart is purely miraculous, a supernatural work; that it is something lying wholly beyond the range of any ordinary experience or working of the human mind; that it is the effect of a special work of God; that it is not to be known or understood, except in the experience of it. Accordingly many are on the lookout for wonders, expecting some marvelous thing to be done in them, in which they can have no agency. Some expect to be converted by hearing strange voices; seeing strange sights; having a heavenly light pour down upon their beds at midnight; or to have a shock of spiritual galvanism, which shall render them motionless and insensible, only to quicken them into a new and wonderful life. Others expect to see a vision of angels; or to

have the Lord appear to them from heaven, teach them the way of life, and pronounce His gracious pardon. But against all these vain superstitions, and idle desires, the apostle warns in these words:

"But the righteousness which is of faith, speaketh on this wise: Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above.) Or, Who shall descend into the deep? (that is to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." (Romans 10: 6-10.)

"Say not in thy heart, Who shall ascend into heaven to bring Christ down from above"; that is, do not be desirous of enjoying supernatural manifestations in order to your conversion; do not be desirous even of seeing Jesus, in order to hear from His lips the word of mercy and pardon. And why? Because "the word is nigh thee". And what good can the word do me? It can make you wise unto salvation, and if received with meekness it "is able to save your soul". (James 1: 21.) Besides, even if you could see Jesus, He would have nothing to tell you in regard to the means and process of salvation, which He has not already told you in His word: He has no other Gospel to preach; no other plan of salvation to offer.

But some think, if they could see Jesus, He would make things plain to their minds, which now appear to them very dark and mysterious; He would remove their perplexities concerning the nature, means and conditions of salvation. So He could, no doubt; and so He has, in His Word. The prevalent perplexities do

not arise from having carefully studied Christ's word, but from always having listened to partisan and contradictory representations of it. Christ's word is plain enough; and what does it say? Simply this, that "if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved". There is no circumlocution about that. Thou "shalt be saved".

It appears then that there is no command to believe any sectarian dogmas or creeds; to yield assent to any hard and staggering mysteries. No, none of these. One is simply to believe that God hath raised Christ from the dead; this central fact of the Gospel; for He was "raised from the dead for our justification". (Romans 4: 25.)

But this is to be believed in the heart, and not in the head merely. Head faith is only opinion; hence head faith is dead faith. To believe in the heart is to yield the affections to the truth, and to govern the life by it. Head faith begins in thinking, and ends right there. Heart faith produces doing. And hence it is that the apostle says, "with the heart man believeth unto righteousness"; that is, to the performance of righteous works; and "with the mouth confession is made unto salvation".

But some friend does not like that statement, that salvation depends on oral confession; on the open profession of faith in Jesus Christ.

But it was not the preacher who says this; it was the apostle Paul. And the statement is even plainer when put by the Lord Jesus himself. He says,

"Whosoever shall confess me before men, him will I also confess before my Father which is in heaven. And whosoever shall

deny me before men, him will I also deny before my Father which is in heaven." (Matthew 10:32, 33.)

Confess! Confess then the convictions of your heart! Know that whoever refrains from speaking his deep and truthful convictions, through fear of unpopularity, or shame, or loss of patronage, is one who loves the favor of men more than the favor of God.

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved". God be thanked that He has made the way of salvation so plain!

This then is the sum of human duty; as respects God, to believe with the heart on Him whom He hath raised from the dead to be our Lord; and with the mouth to confess Him: as respects man, to exercise benevolence, to visit the fatherless and the widows in their affliction; to do good to all as we have opportunity: as respects self, to keep one's self "unspotted from the world". And this is the "pure religion", the "undefiled religion"; not to be "gotten", with strange and fitful throes, in the hour of wild and feverish excitement; but to be acted out calmly, faithfully, continuously, through all the revolving days, and months, and years of this life, till God summons us home to a better.

The man of "pure religion" will show his religion by his *doing*. He shows his faith by his works. He does not leave his religion at the church, or put it off when Sunday goes: but he takes it with him into the field, the shop, the store, the office. He does not attempt to injure his neighbor in property or reputation. He does not wilfully slight his work; deceiving his customers with blotched fabrics, whose blemishes he

conceals with black paste or putty. He does not knowingly represent his goods to be what they are not. He does not take advantage of his neighbor's ignorance, to impose damaged goods upon him; or pay him depreciated money at its nominal value; or cheat him with a horse, which he knows, or suspects to be unsound. He does not take advantage of a neighbor's necessity, to exact for an article more than its full value. He engages in no business which he knows is injuring society, depraving the public morals, or leading the youth astray. He is not harsh spirited or quarrelsome, at home or abroad. He is not a surly parent, a cruel master, nor a mischief-maker in the community. Neither is he a hide-bound sectarian; lauding his own sect to the skies, and ever keen to scent out heresy among the members of other denominations. But alas! many are all this; seemingly religious, but having the poison of asps under their lips. "If any man among you," says James, "seemeth to be religious, and bridleth not his tongue, this man's religion is vain". Vain, vain, is all such religion; though great zeal, and deep feeling, and loud professions accompany it; for though it may deceive others, and even deceive himself, it cannot deceive God. He will discover and expose the wretched sham in the day when He shall judge all men according to their works.

"Pure religion, and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction and to keep himself unspotted from the world."

Dear friend, have you well understood and weighed these things? Then you know what "pure religion" is. It is yours? Does it lead you to make restitution

when you have wronged any? to deal honestly with all, and to do to them as you would have them do to you? Does it incline you to look kindly upon your brother man, and to labor for the alleviation of his woes? Does it lead you to disregard sectarian distinctions, and to love God's children of every sect and name? If so, I hail you as my Christian brother. Go on daily and do righteousness; and may our Heavenly Father at last welcome us home, and say to each, "*Well done, good and faithful servant, enter thou into the joy of thy Lord*".

## XVI

### THE UNION OF WEAK CHURCHES

**W**OULD not Christians wield a better influence if they were united? Would they not be more united if they would cultivate each other's acquaintance, and freely commingle and commune with each other? And could not this easily be brought to pass if we would all lay aside some prejudices and selfish interest, and strive in brotherly kindness and self-sacrifice for unity and love?

I am filled with sadness when I consider the condition and attitude of the churches in Christendom, with capabilities of influence so good and great, were they only united; and with so little power for good, because of their waste of strength, growing out of their sectarian divisions.

In almost any of the villages which dot the country you may find two, and sometimes three churches or more; and that too, where the population does not require more than one. If piety and morality were multiplied in the ratio of the churches, a plurality of churches in a neighborhood would be a matter for rejoicing. But I do not find that the numerical increase of churches of separate denominations produces a corresponding growth of love and good-will in their vicinity, but often quite the reverse. For in many villages and neighborhoods the establishment of the second church has caused strifes and heart-burnings between those who have been brethren, and has actually dimin-

ished the Christian influence of the community! Hundreds, yes, thousands of villages in our country have two or three churches, where one would easily accommodate all the worshipers, and which would assuredly be better supported, both pecuniarily and religiously. But with no care for the consequences, some persons must draw off, because perhaps the minister is not liked, or has expressed some opinion which is displeasing; and so a new church is founded and the Christian fellowship of the little community is divided. If there are two congregations, there must be another church building, and so that is erected, partly by help of a mortgage. Frequently this second church is constructed with excess of ornament and cost, so as to surpass the older one, and a new minister is settled. The people have the double burden of the new minister and the new church, where they could well afford but the one minister and the one church. The heavy burden entailed upon the second congregation tempts the people to resort to un-Christian and disreputable schemes for raising funds. A rage for proselytism ensues. All kinds of influences are exerted to entice men from the other church, and there is soon as great a rivalry between the churches as ever exists in the sphere of trade. Presently friends and neighbors grow cool toward each other; undesigned trifles are magnified into slights and opposition, and soon the people who first separated in religion find it difficult to associate in business; and so the attendants of each church must have their own store, and mechanics, and warn their children at school to have as little to do with the children of the families of the other church as possible. In this manner the community is rent with perpetual divis-

ion and strife, where there should be only unity and growing love.

But this is not all. Amid the din of exciting selfishness the voice of religion can hardly be heard. Theological controversy usurps the place of gentle piety. Each church begins to oppose the views of the other. Criminations are met with recriminations. Positions are taken by the one party, and whatever these are they are sure to suffer misrepresentation, because in the general excitement no one pauses to really know the other man's views. Hard names are called; such as sneak, and heretic and unbeliever! Each executes the direction of John, with a spirit of bitterness quite foreign to him, and refuses to receive the other into his home, or bid him Godspeed.

With the rest of it there is no longer any concerted union of effort in the community for the advancement of great Christian interests; and when the people of the one church attempt to promote any cause of humanity, be it that of temperance, or what not, the other church opposes the endeavor; not because it hates the good, but because it fears that its rival may win favor.

Meanwhile the souls of men have little care; piety languishes; Christian fraternity gives place to bitter rivalry; and the moral influence of the churches on the respect and conscience of men is lost. Worldly men behold, and say in the words of the ancient heathen, "See how these Christians love one another"; but not now with the testimony of admiration, but rather with the sarcasm of bitterness and contempt.

I do not think that I am overstating the evils of sectarianism. In many communities its results have been actually what I have described. But if in

other communities dissensions may not have originated in motives so base, or advanced to such rage of bitterness, yet throughout the Christian world, and about in our own country there is an enormous degree of sectarian feeling, which is producing such strivings and alienation among brethren, causing such weakening of moral and Christian influence, as must surely sadden the heart of all Christians who care for the glory of Zion.

I am inclined to ask if there is any remedy at hand to abate the evil and ultimately to cure it. And I believe that there is. I see no imperative Christian necessity for the existence of two rival churches in a community, when one church can accommodate all the people. And in hundreds of communities I am persuaded that one church could hold all, and with better results socially and religiously.

It may be objected, when it is proposed to combine two such churches into one, that the people are thinking differently, and that no man can make them think alike.

It is true enough that there are differences of thinking, but I am taking it for granted that there is such a thing as the Christian spirit, which despite all variations of opinion will unite its possessor to Christ and to His church. Nearly all the churches acknowledge this. The Evangelical churches, so-called, acknowledge each other as Christians, notwithstanding the wide differences of opinion which they hold. What then should hinder all Christians of all denominations from associating in love and unity?

Permit me to suppose a case. I imagine a village or neighborhood which is about large enough to easily

support one good, strong and influential church. The Christians in its vicinity are of various denominations; some Presbyterians, some Baptists, some Methodists, and perhaps there are a few families of the Unitarians or Episcopalians. They differ in theological and other opinions, differing as they do in their training, and their constitutional way of looking at things; but we are supposing that they have seen enough of each other to believe that in general spirit and conduct they are all sincerely devoted to Christ and His cause. Would it not be better in every way that these Christians should all unite to compose one harmonious Christian family in a community which nature and social ties have made one, than to divide, even if the division could be accomplished harmoniously?

I have often heard it said, when a subscription was circulated in a small neighborhood, which already had one church, for the construction of another, that some people would not attend the church already existing, and that they should have a place which they could attend.

But why do such not attend the church they already have? If the minister of that church is not a Christian man, if he does not preach salvation through Jesus Christ, or if the church obstinately closes its doors against good Christians who refuse to comply with oppressive and unauthorized requirements; then the case becomes a plain one. But even then it deserves consideration whether the better course would not be for the minority of dissenters, instead of building another church, to wait awhile; and a long while, and while so waiting to endeavor by argument and kind-

ness to gain the ear of their brethren, and by holiness of life convince them that they are members of Christ. Even in such case possibly a half-dozen families might fail of admission to the church. But they might meet together from house to house for social worship and prayer, and by reading good books and conversing about them grow in knowledge and grace. At the same time they might attend the Sabbath ministrations of the neighborhood church, until their humility and Christian faithfulness should influence the minds of their neighbors to relent in their favor. Such a course seems better and wiser than for them to have a little service of their own, in a costly church of their own building, and constructed from their own wealth, or collected from the wealthy of their own denomination.

In former ages of the church such virtues as meekness, long-suffering, humility, self-denial and charity were cultivated. In those days it was not customary for a man to flaunt himself out of his Christian associations because he could not have his own way in everything; but there was a yielding spirit, a disposition of conciliation, a willingness to suffer the loss of much that was desirable rather than create schism in the body, a desire to seek the things that make for peace and the things wherewith one may edify another.

I do not see why Christians should not "forbear one another in love" in these days. I used once to attend the ministrations of an earnest and sincere minister who deemed it his duty to preach the metaphysical dogmas of a strict Calvinism, and this part of the public worship I naturally did not much enjoy. But he so frequently preached the great, the awakening and saving principles of the Gospel with such zeal and

unction, that my heart was greatly profited. The teachings of such a minister would be helpful to all earnest hearers was my conclusion. And so I fail to see why a "liberal Christian" who lives in a community which already enjoys faithful Christian instruction, even though he must sometimes hear doctrinal statements which are not to his mind, should not attend the church of the community and find advantage in so doing. When I meet men who boast of their great "liberality" in religion, and who yet do not attend their neighborhood church because of the "errors" which they hear from the pulpit, and go scouring about the country to collect funds to establish a "liberal" church and introduce division into a community which were better united, I think such "liberal Christianity" lacks somewhat of the sweetness and light of the Gospel. I admire much the course of a "liberal Christian" family of my acquaintance, who removed a few miles from their own church, and who are attending the "orthodox" church of their new home and cultivating friendly relations with the pastor and the people. They have not sacrificed any principle; they have not pretended assent to doctrines which they do not believe, but like good Christians they associate with the Christian believers among whom Providence has cast their lot, and by a meek and blameless life are doing more to liberalize the religious life about them than the erection of forty "liberal" churches could accomplish.

I recall an instance; one from many that are similar in our country; of a community that could comfortably support one church, but could not support two. As I knew the people they were formerly composed of Presbyterians, Baptists, Methodists and others. Of each

denomination there were a few families, but no large number of any. To have a church at all it must not be Presbyterian, or Baptist, or Methodist; for, as the people said themselves, they were "anxious to have the Gospel preached, but could not be united in any one sect". Wisely therefore, as I think, the people did not scatter off on the Sabbath like "sheep without a shepherd"; each to some denominational fold of his own some miles away; but rather determined to unite on common Christian ground, and engage a suitable person as pastor from "any denomination", provided he could "meet with them on the common ground of Christian fellowship".

This may sound oddly enough, I dare say, to those who think that the essence of the Gospel consists of some controverted dogma, which they keep tucked away in their own little denominational corner; but there are some who believe, after all that is peculiar to Trinitarians or Unitarians, to Baptists or Methodists or others, has been poured off, there will remain a pure residuum of life-giving Christianity, and some earnest souls are coming to love it and value it more than their denominational peculiarities.

"What," says one, "a church composed of men of all denominations and creeds? What a heterogeneous mass it must be!" And no doubt those who have been accustomed to value uniformity of opinion in the church would be tempted to just such exclamation.

But what of the differences of opinion? They may not be so mischievous as many think them. If men of heterogeneous opinions unite in a church, and if they are earnest seekers of the Lord Jesus Christ, their church would offer glorious opportunities for the

growth of souls. In the church where all men are forced to follow one type of temperament and view there is danger of adopting a single form of Christian development, and a favorite phase of Christian experience, as the development and the experience to which all must conform. Inducement is thus held out for the mind to cramp itself into a mold of character which it is not fitted to assume. Christian character that is spontaneously developed does not assume a leaden uniformity, but instead a beautiful variety. The attempt of a soul to force upon itself any particular form of Christian experience, to crowd its individuality into the mold of Bunyan, or Edwards, or Channing, is productive of evil. It renders the soul imitative and destroys its freedom and power. The individual thinks, and in a church that demands uniformity of opinion, the chances are that unless his experience conforms with that of the others he will be told that he is not converted. Some years ago I was sent for to visit a woman, who was in deep distress because she could not feel as others in her church told about. I felt assured that she had humbly and submissively given herself to God, but she was in serious doubt as to her standing as a Christian; as to whether she had ever really been converted. The testimony of the members of the church she was attending was uniform to an experience of struggle at the time of their conversion, which ended with a willingness to be damned, if that were the will of God. When they had reached the point that they were willing to be damned for the greater glory of God, then they received the gift of peace and the consciousness that they were truly children of God. Nothing like this had happened to her, and they told her that she must pass through

this experience, and that she could not be converted till she did. Had her church been one that permitted natural differences of opinion and that recognized "differences of administrations, but the same Lord", how much better both for the church itself and for the suffering sister.<sup>1</sup>

But the point I am pressing is the benefit to the small community of having all the people worship in one church together and all "endeavoring to keep the unity of the spirit in the bond of peace". Such a church will respect the natural differences of sentiment and temperament, which are constitutional in men, and which are bound to exist. It will conserve the material and moral forces of the community and direct them with force in any direction that the church decides to employ its energies. It will cultivate peace and goodwill and so promote the happiness of the people. Its unity of purpose will cause its membership to work with good hope of success in all enterprises, and so arouse in their hearts that enthusiasm, which in itself is a promise of success. And the very courage and loyalty of its people will react upon "those without", giving them more respect for religion and those who profess it, and predisposing them to acceptance of the faithful preaching of the Gospel. May God grant us more righteous hatred of strife and division, and more wisdom and grace, so that we shall care more for Christ and His kingdom than for petty differences, which the first light from heaven that greets our waiting eyes will shame into everlasting oblivion.

<sup>1</sup> Here Dr. Craig's manuscript abruptly ended. The conclusion is supplied by the editor.

## XVII

### THE TRUE AMERICAN CITIZEN

**I**T is not the fact that all who enjoy the privileges of citizenship are true citizens. To be born under the American flag, and to dwell upon American soil are not the sole constituents of American citizenship. The true citizen is one who in the political sense has been "born again"; that is to say, whose mind has been born into the sphere of democratic ideas, and whose heart has honestly accepted them. The true citizen understands the mission of his country and employs the whole force of his personal and political influence to the accomplishment of that mission.

The ideal citizen of the United States is distinguished by three marks:

First: He loves his country. This does not mean that he is attached to his native land simply because he happened to be born here; just as he might feel attached to Greenland if that part of the earth had been his birthplace. Nor does it mean that his love for his country is the natural attachment to the land of his friends and his home. Nor yet is it an unworthy prejudice, which causes him to look with indifference and contempt upon the people of other nations, and to over-magnify the excellencies, and be blind to the defects of his own nation. No! the true citizen loves his country because he loves liberty; because he loves the cause of human progress, and labors for the uplifting of the oppressed and downtrodden. The true citi-

zen loves his country for the sake of the free and noble principles upon which its government is based. And although he confesses and laments that his country is chargeable with grave faults and even crimes, he still believes that under Providential guidance it will be ultimately purified, and will work with undivided energy to accomplish the deliverance and civilization of the world. Incited by this belief the true citizen devotes himself to the promotion of liberty, of public morality and civic justice.

The world has so long been accustomed to conceive of patriotism as being associated with the war-spirit, and as dwelling chiefly in the hearts of a country's soldiery, that it would not be strange if our own people were infected with the notion. The page of history gives witness to the fact that the bloody glories of war possess power to dazzle the eyes and excite the imagination of the American people. We hail the leaders of a successful military enterprise as the heroes of freedom. We honor our soldiers as the choice sons of patriotism and valor. The mouths of our orators are full of praises for those who go forth to fight, and kill, and destroy. Torrents of adulation for "our country's brave defenders", roll forth from the public press to infuse the war spirit into the minds of the rising generation, and to fan the flame of popular patriotism.

To such a pitch has this feeling arisen, that the man who fails to hurrah over the greatness of the country, and the heroism of our warriors, or who doubtfully shakes his head at the stir of the military spirit among the people, is regarded by many as deficient in patriotism. I wish that the editors of our papers, and our prominent orators would teach our fellow-citizens

better. They ought not forever to be flattering our national vanity. The people should be shown that the position which our country enjoys among the nations of the world lays upon its citizens duties that are correspondingly great. Our people should learn that intelligence and justice are the foundations of national stability and prosperity. They should discover that it is "righteousness" which "exalteth a nation", and that true patriotism would incline them to prefer that our government should always act justly, than merely to be successful on the field of arms or of diplomacy.

The true patriot is the man whose love for his country is not blind nor selfish; but intelligent and well grounded. It is told in the history of Greece that on a certain occasion Themistocles rose in an assembly of the Athenians and stated that he had conceived a project the execution of which would be of great advantage to their native city, but that it was of such a nature that it could not be divulged in a public assembly. The Athenians thereupon deputed Aristides, surnamed The Just, to hear the project and bring them a report as to whether it should be approved. What Themistocles had in mind was to burn the fleet of their allies, which at the time was anchored in their harbor, and so secure to Athens the ascendancy of Greece. When Aristides returned with his report after consultation with Themistocles, he informed the assembly that nothing could be more advantageous to their country than what Themistocles was planning, but also that nothing could be more unjust. In this instance was not Aristides the truer patriot?

Nothing is more necessary to the continuity and prosperity of our nation than that the sentiment justice be

enshrined in the hearts of our legislators and all the citizens. The weakest of all governments is a democracy which is not supported by public sentiment. We must make the right the pole star of our progress. We must keep God on our side by our obedience to His laws, or the country will fall and deserve to fall. The brave man is he who dares to raise his voice for justice, no matter what the odium and prejudice that he incurs. The true citizen exercises his citizenship in subordination to the idea of right. The patriot would rather see his country suffer misfortune, and would even prefer to die, than to countenance his nation in committing a deliberate wrong.

Second: The true American citizen is characterized by independence. How could he be a true citizen otherwise, seeing that independence is the prime spirit of our political institutions? But what is independence? Certainly independence is not rudeness and incivility. I regret to admit that American society holds a class of persons who affect great independence of thought and action, but who really are merely thoughtless and impudent. This class has fallen into the mistake of supposing that to throw off all regard for constituted authority and for the feelings of others, that to swagger and strut, to be rude and turbulent, and to pay no heed to the opinions of others will prove them to be independent. This mischievous notion has done our country no small harm. Many young men, who should have been ornaments to and benefactors of their country, under this erroneous idea of independence, have become worthless to themselves and pests of society. The man of true independence will concede to his fellow-citizen all that he

claims for himself; namely, the right to think, speak and act free of all constraint. Mental independence is an indispensable characteristic of the true citizen of the United States. He must be one who thinks for himself. He is not to believe any opinions because his father, or his grandfather held them. He must not ally himself with a political party because his neighbors, or his relatives belong to it. He must not submit to be led by the nose by the party bosses. What right has any one to attempt to lead a free American citizen, except by reason and argument? I regret to feel that there is much to be desired in this matter of independence among our fellow-citizens. We echo too easily the thoughts of party leaders, and follow too slavishly in the footsteps of our predecessors.

In politics, as in religion, it is too commonly expected that the son will be of the same faith as his father; and that the mind of the citizen will conform to the prevailing sentiment of his community. Foreigners who have visited the United States have remarked upon this trait with surprise. They say that we seem to be afraid of each other's opinion; that we are continually asking of a sentiment, How will it sound? and, What will people think of it? It is the fact that when a citizen alters his mind regarding some political matter, and in consequence has changed his political party, it is common for an outcry to be raised against him, and that he suffers the reproach of a traitor and "turncoat".

The violence of party spirit has contributed much to repress the trait of independence among us. Political parties, separated as they are by conflicting opinions and bitter prejudices, have been active agencies for

repressing freedom of utterance and action. At the first glance it might be supposed that the existence of parties would incline to freedom of speech, and if mutual abuse and unlimited recrimination is understood by the expression, there can be little doubt that the political divisions of our country have effected such result. But has political party spirit really favored individual independence? Has it aided men to think and act freely? What are the facts in the case? It is generally understood that men of all parties love their country, and that our liberties as American citizens would be possibly equally safe in the hands of either of our great political parties. It is generally understood also that the struggles of these parties are more frequently for the sake of power and emolument than for the fundamental principles of justice and liberty. In the great presidential campaigns how are the party contests conducted? In naming the candidates for the highest office in the gift of the people which is the better qualification, integrity and fitness for the position, or mere availability? How have the presidential campaigns been managed; with candid appeal to the sober judgment of the people, or with excitement and "clap-trap"? What is to be said of the public press? Are not the newspapers at the election approaches, filled with misstatements of fact and caricatures of the sentiments of the opposite party? Why right on the eve of the election do the journals warn their readers to beware of misrepresentations and "roor-backs" in the organs of the opposition? Do not the partisan papers and orators almost invariably pander to prejudices, and flatter the tastes of the populace? Who among them will show the purpose to instruct and

elevate the people? Is it not the general aim to wheedle the people and get their votes honestly if possible, but to get them somehow? Is it not understood by men reputedly respectable and honest to be quite the excusable thing to prevent a voter of the other party from getting to the polls, under the plea that all is fair in politics? And what is this but defrauding the voter of his rights as a citizen? While civilization and human freedom have so much at stake in the faithfulness of this land to its mission, it is a solemn thing to approach that ballot-box which decides our national questions, and deposit the vote which may turn the scale for, or against, some measure of world-wide outreach. It is impossible to forecast the dangerous consequences of deceiving or defrauding the voters, who are our co-sovereigns, and fellow-inheritors of liberty. Whoever prejudices the minds of the voters, or misleads their judgment in regard to questions which affect their action as citizens, commits treason against liberty.

The true citizen must be a man of thorough mental and moral independence. In order to be such he should be a free-holder. He should own land and a home upon it which he can call his own. On this point I must speak earnestly. I believe that the perpetuity of our free institutions imperatively requires that the great mass of our citizens shall be freeholders and cultivators of the soil. In no other way that I am aware of can manly independence be preserved. Look at the abjectness of spirit which reigns among the common people in monarchical countries. What is the cause? The steady policy of those countries is to hold possession of the land. The nobility, the few, own all

the land; and the many, the people, are tenants, dependent on the good pleasure of their landlords for a home, for employment, for the bread they eat. Is it any wonder that such dependence weakens the sense of self-respect? Observe the operation of this cause in our own land. Here where there is more social equality than anywhere else, this spirit of subservience is sometimes seen. Is it not well known that there are some of our fellow-citizens who are afraid to utter their honest sentiments? Are there not instances of citizens staying away from the polls for fear of giving offense by the exercise of their lawful right? Do not American citizens sometimes watch their chance to go to the polls, and slip in and cast their ballot as timidly and stealthily as if they were engaged in stealing sheep? And who are those who have to protect themselves by the mask of silence? Are they not almost always those who have no home of their own, and who rent their apartments, or work for others instead of being their own masters?

If it were possible for me to reach the ears of the young men of the country I would earnestly urge upon them the ownership of their own homes. Let them buy land. Let them surround themselves with circumstances that favor independence and virtue. Let them plant themselves in soil that they can call their own. I am rejoicing that in the public domain of the nation there are so many unoccupied acres, and that they can be had on such favorable terms. I rejoice still more in the hope that this vast domain will some day be dotted all over with the inalienable homes of freedmen.

Third: The true American citizen is a thinker. It

is the characteristic of democratic institutions that they can exist only where the people think. In a despotism like that of Russia one mind thinks for everybody. In an aristocracy the nobility, the few, are the thinkers. But in a government where the people rule, where all power is vested in the people, and all changes are accomplished by their will, the people must be thinkers. Our people must be educated. They must become capable of understanding the principles of our institutions; of passing deliberate and sound judgment on public questions, and of exercising an intelligent scrutiny over the measures and movements of their public servants, who hold offices of trust in the government.

There is another reason why the American people should be thinkers. It is the evident mission and manifest destiny of our nation to produce changes, to try experiments, to introduce reforms. This is a delicate and hazardous business and requires great caution, deliberation and the supremacy of reason over the passion of the moment. So far the general good sense and the moral sentiment of the nation have prevailed. But for them the United States would be what France has been and is, a theatre of mad commotions, and of wild and unsuccessful projects.

Our government should take this matter of popular education in hand. It is the supremely vital interest before us. Millions of immigrant foreigners are seeking our shores, and are becoming arbiters of our destiny. We are glad to have them come. They are well disposed toward the country, and become attached to our institutions. We are glad to welcome them to our industries and to liberty. But they come to us com-

monly in a deplorable condition of ignorance. In their native land they had no opportunity for study and advancement. We must educate them as best we can, and must well educate their children. We must teach them to appreciate their new citizenship and to comprehend the principles of our social and political institutions. If we do not undertake the task, then they will become the dupes of designing men, and by the great number of their votes they may work serious harm to the country. It is a necessity that the government give more thought and efficient aid to popular education.

We can freely spend two hundred million dollars in waging war against a sister nation; certainly then we can spend as much in a crusade against ignorance, that fearful foe. We want immediately an army of a hundred thousand well-trained and well-disciplined school-masters. We want a line of "forts of liberty"; school-houses extended throughout our communities. We want a Secretary of Education added to the Cabinet of the President, and empowered to establish throughout the land free schools, in which the most thorough scientific, civil and practical education shall be given to all the children of this republic. If the General Government cannot do this, then let it be undertaken by the several states. We want colleges in every state and county, if need be, for the education of the sex from which the infant mind receives its first ideas. The mothers of this country should be American citizens in the truest sense. They should be qualified by education to train their children to an intelligent apprehension of the principles and mission of our country, and to a fervent love for liberty.

The education of women has been greatly neglected in this country. It is shocking to reflect upon what is called a finished female education. Just when the female is ripening into womanhood, and at an age when our young men are commencing their course of higher and professional study, she is "finishing" her education and entering upon active life. What has she in the way of education? Is what she has sound and thorough, or simply showy and superficial? Is she trained to sound and intelligent thought? Has she advantages for cultivation of her mind equal to those our young men enjoy?

We are told that she does not need an extended education because her sphere is the home. But is the position of sister, wife, mother, molder of the infant mind, less important than any business or employment of the other sex? Why not then give the women of America their "rights" as American citizens in the shape of a thorough, practical and universally accessible education? I am persuaded that the country must do this, or fail of accomplishing its mission.

It is natural for us to turn our eyes toward the future and contemplate the glory of our country. But we must not forget that the future is molded by the present. "The act of to-day is the motive of to-morrow." We must ponder this truth. For with us, the present active citizens of the nation, it rests whether the eighty or ninety millions of citizens who dwell on our soil shall be friends of virtue and freedom, benefactors of mankind, and efficient co-operators with God in the introduction of the expected glorious era of human brotherhood and universal liberty.





THE CHRISTIAN TABERNAULE AT CRAIOVILLE, MASS., THE PLACE NAMED AFTER DR. CRAIO

## XVIII

### CONCERNING BELIEFS

**I**N compliance with a request that I give in writing a brief sketch of what I believe respecting the Lord Jesus Christ, I offer the following statement.

I accept the books of the New Testament as the only sufficient and authoritative sources of information which we possess respecting Jesus and His doctrine: and although I have not the assurance to say that I fully understand all that is declared by the Apostles and Evangelists concerning the person and work of our Saviour, I do not hesitate to declare that, in so far as my Biblical studies have availed to put me in possession of the genuine language and certain meaning of the New Testament writers, I heartily assent to all that they have written in relation to the nature, dignity and offices of Jesus.

But you have desired a *particular* statement of my belief. I proceed therefore to say that I understand the Gospels to present Jesus to our faith as the *Messiah, the Son of God*. I will adduce a few texts in support of the proposition:

"When Jesus came into the coasts of Ceasarea Philippi, he asked his disciples, saying, Whom do men say, that I, the Son of man, am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, *Thou art the Christ, the Son of the living God*. And Jesus answered and said unto him, Blessed art thou Simon Bar-jona: for flesh and blood hath not

revealed it unto thee, but my Father which is in heaven." (Matthew 16: 13-17.)

The Evangelist Mark testifies substantially the same that was confessed by Peter, when he introduces his Gospel history with these words:

*"The beginning of the Gospel of Jesus Christ, the Son of God."* (Ch. 1: 1.)

Equally explicit is St. John, who declares the design which moved him to write his Gospel in the following words:

"These are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name." (Ch. 20: 31.)

In the first of the texts above cited, Jesus is represented as having questioned His disciples, with the view of learning from them whom the multitude, and whom they themselves, supposed Him to be. The design of Jesus in asking these questions was I suppose to impart instruction, rather than to obtain information; He wished to establish His disciples in the right faith respecting Himself. So when Peter, in answer to the final question of Jesus, had declared that their Master was the Christ, the Son of the living God, Jesus immediately pronounced a blessing upon him, and declared that the truth he had just confessed was not derived from any human source, but was revealed to him by His Father in heaven; He declared furthermore, that upon this truth His church should be founded and established; "Upon this rock will I build my church". Therefore it is a God-inspired and Christ-approved fundamental of the church, that "*Jesus is the Christ, the Son of the living God*".

What does this confession import? The name Christ

is derived from the Greek and signifies the same as the name Messiah, which is derived from the Hebrew. Both these words are titles and signify "anointed", or to be more exact, "The Anointed One". The Jews both during the time our Saviour was on the earth, and in fact for a long time before, used the name, Messiah, to designate that great king, whom their prophets had declared should come to restore and establish the throne of David. The Jewish kings were sometimes called the Lord's Anointed; that is, according to the Hebrew, the Messiah of Jehovah.<sup>1</sup> This title was given them in allusion to their having been anointed with holy oil; oil from the tabernacle, at the ceremony of their consecration. Hence the title Messiah, or Christ, applied to Jesus designates Him a *King*. Whether it designates Him also as a prophet and a priest, I am unable to determine. Priests and prophets, as well as kings, were anointed with holy oil;<sup>2</sup> though I have been unable to find any instance in which they are called the Lord's Anointed, as were the Jewish kings. This however is a matter of comparative non-importance; for Christ *was* a prophet and a priest, whether the Messianic title designates Him as such or not. He was that prophet of whom Moses spoke to the Israelites<sup>3</sup> and He is the great High Priest of the new dispensation, who by the offering of Himself atones the world to God.<sup>4</sup> We shall not therefore err materially, if we understand the title, Messiah, or Christ, to indicate that He is the world's teacher and priest, as well as king.

Jesus is also "*the Son of the living God.*" The

<sup>1</sup> 1 Samuel 24:6; 26:9.

<sup>2</sup> Exodus 30:30; 1 Kings 19:16.

<sup>3</sup> Acts 7:37; John 7:14.

<sup>4</sup> Hebrews 5:5-10; 7:17-28.

phrase, Son of God, is susceptible of various applications. Adam was the son of God, by reason of being created in the image of God.<sup>1</sup> And angels<sup>2</sup> are called sons of God, probably for a like reason. Believers, too, are called sons of God, because they are partakers<sup>3</sup> of the divine life of God. But Jesus is the Son of God for a higher reason. True, He was born in the flesh, a descendant of Adam; true, He was in the moral and spiritual likeness of God, as are the angels; true, He possesses the divine spirit, as His followers also possess it: but then, unlike Adam, He had existence before He was born in the flesh; unlike the angels, He is Lord, while they are servants;<sup>4</sup> unlike His followers, though He is not ashamed to call them brethren, inasmuch as they partake with Him of the divine spirit,<sup>5</sup> to Him God hath not given His Spirit by measure, He possesses its fulness.<sup>6</sup> Therefore Jesus must be the Son of God in a peculiar sense. He is "*the Son of God*,"<sup>7</sup> "the only begotten Son of God",<sup>8</sup>—"who dwelleth in the bosom of the Father".<sup>9</sup> The phrase, "only begotten Son of God" seems to imply that our Lord sustains a peculiar relation to the Father, by reason of a peculiar origin. Angels and men are sons of God by creation and regeneration; but Jesus is God's *begotten* Son, and "*only begotten*". What this phrase signifies I do not know. I suspect that it alludes to something that has not yet been revealed; something possibly incommunicable to us; in short, that it describes what Jesus referred to when He declared that, "no one knoweth the Son but the Father".<sup>10</sup>

<sup>1</sup> Luke 3:38; Genesis 1:27.

<sup>2</sup> Job 38:7.

<sup>3</sup> John 1:11-13.

<sup>4</sup> Hebrews 1:4-9.

<sup>5</sup> Hebrews 2:11.

<sup>6</sup> John 3:34.

<sup>7</sup> John 1:60.

<sup>8</sup> John 3:18.

<sup>9</sup> John 1:18.

<sup>10</sup> Matthew 11:27.

Jesus is the Only Begotten Son of God. This statement implies at least that He is intimately acquainted with the person and character of God: and therefore that He is qualified to teach us concerning Him. "I know Him",<sup>1</sup> said Jesus to the Jews; and again, "the Father loveth the Son, and sheweth Him all things that Himself doeth".<sup>2</sup> Because Jesus possesses this intimate knowledge, He is qualified to teach us the Father's will; so said the Voice from Heaven, "This is my beloved Son, hear ye Him".<sup>3</sup>

And again, this Sonship implies heirship: and because Jesus is the Son of God, he is also the heir of God, "His Son, whom he hath appointed heir of all things".<sup>4</sup> "All things that the Father hath are mine".<sup>5</sup> "All power is given unto me, in heaven and in earth".<sup>6</sup>

Finally, if Jesus is the Son of God, He must resemble God, for sonship implies resemblance. Accordingly the Scriptures declare that He is "the image of the invisible God",<sup>7</sup> and even is "the express image of His person".<sup>8</sup> Hence Jesus could truly say, "He that hath seen me hath seen the Father".<sup>9</sup> Hence also He is "God with us";<sup>10</sup> and "God manifest in the flesh".<sup>11</sup>

From all this I determine that Jesus, the Messiah of God is sufficient unto all the needs of my soul. He hath all wisdom to instruct me, and all power to save and to bless me. When my soul cries out with Philip, "Show us the Father", I look to the holy, affectionate Jesus, and realize that whoever hath seen Him hath seen the Father. What real want of my soul, for time

<sup>1</sup> John 8:55.

<sup>2</sup> John 5:20.

<sup>3</sup> Matthew 17:5.

<sup>4</sup> Hebrews 1:2.

<sup>5</sup> John 16:15.

<sup>6</sup> Matthew 28:18.

<sup>7</sup> Colossians 1:15.

<sup>8</sup> Hebrews 1:3.

<sup>9</sup> John 14:9.

<sup>10</sup> Matthew 1:23.

<sup>11</sup> 1 Timothy 3:16.

or for eternity, remains unprovided for, when I have heartily accepted Jesus as the Messiah, as the Son of God?

Some may allege that this faith is insufficient, because it is less than is demanded by the popular orthodoxy. I care nothing for that. For when Jesus blessed Peter for his faith He did not intimate that there was any deficiency in the faith that acknowledged the Son of God. And John wrote his Gospel that we "might believe that Jesus is the Christ, the Son of God, and that believing, *we might have life through his name*". This is the faith that the Apostles and Evangelists required of their converts. "If thou believest with all thine heart, thou mayest", said Philip to the Ethiopian Eunuch; and he answered and said, "I believe that Jesus Christ is the Son of God", and thereupon he baptized him, taking that as a sufficient profession. And why should he not have baptized him? He was a Christian and a child of God. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God".<sup>1</sup> Yes indeed, "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"<sup>2</sup>

#### THE ATONEMENT

The word "Atonement" occurs but once in the English version of the New Testament. However the corresponding Greek word is found in four places in the New Testament. In one of these places our translators have rendered it, "reconciling",<sup>3</sup> and in two, "reconciliation".<sup>4</sup> The verb from which the Greek sub-

<sup>1</sup> 1 John 4:15.

<sup>2</sup> 1 John 5:5.

<sup>3</sup> Romans 11:15.

<sup>4</sup> 2 Corinthians 5:18, 19.

stantive rendered "atonement" is derived occurs six times in the Greek New Testament.<sup>1</sup> In all these places it is rendered in our common version by some form of the English verb *reconcile*. The Greek word translated "atonement" in Romans 7, undoubtedly signifies *reconciliation*, and is so rendered in the margin.

Atonement therefore is reconciliation; the reconciliation of man, sinful and rebellious, to God, his Father and rightful sovereign.

We may contemplate the atonement under two aspects; as a Divine work, and as a human experience. The first will relate to what God has done for us, rendering it possible for us to be delivered from sin, and united in holy fellowship with Himself; and the second will relate to what we are to do in submission to God, and in co-operation with Him, in order to secure the blessings of reconciliation.

Our province in the work of reconciliation is to obey the divine injunction, "Be ye reconciled to God". (2 Corinthians 5:20.) God is holy and unchangeable; man is a sinner: therefore man, to be atoned or reconciled to God, must change; must cease his rebellion; must give his heart to God; must repent; must turn away from all his iniquities; must break off his sins by righteousness; must cease to do evil and learn to do well; must become a new creature; must become holy, for God is holy.

God's province in the work of reconciliation is to furnish man whatever means, motives, aids, may be necessary and useful to him, in recovering him from darkness to light; from sinfulness to holiness.

<sup>1</sup> Romans 5:10, twice; 1 Corinthians 7:11; 2 Corinthians 5:18, 19, 20.

Prominent among these means I would name the death and resurrection of Jesus Christ, "Who was delivered (unto death) for our offences, and raised again for our justification". (Romans 4:25.) I do not pretend to understand how these events stand connected, in the counsel of God, with the salvation of mankind. That they *are* intimately and indispensably connected with the redemption of our race, none who understand and revere the Divine Testimonies will deny. But *how* the death of Jesus accomplishes the salvation of mankind; why it was necessary that He should die; in what manner God may have been affected by His death, are questions which I am unable to answer. If it were necessary for us to know these things, doubtless God would have made a clear and distinct revelation of them to us. Since he has not, I content myself with believing that God has perfected such a plan of salvation as the need of a lost world required; that in this plan the death and resurrection of Christ occupy an important place; that Christ crucified, risen, ascended and glorified, is such a Saviour as the soul's deliverance demands, and that He is "able to save unto the uttermost them that come unto God by Him, seeing that He ever liveth to make intercession for them."

What more shall I say? I have no theory of the atonement to offer. It is only necessary to consult the volumes that have been written on this subject to be convinced that the world has no lack of theories upon it. I would not theorize upon this sacred theme. I would approach it to vivify my best affections with God's manifested love; not to bewilder my brains with conflictive theories and tangled metaphysics. When

I turn my eyes toward the cross, I would be moved to penitence by its tender display of the love of God, and excited to holy self-denial by the example of that loving Sufferer. It seems a desecration of Calvary that we approach it to speculate upon the value of the blood shed there, and to theorize about its effect upon God. Let us find employment for our speculative brains elsewhere. Let Calvary be a spot sacred to the heart, and within its holy precincts let speculation, rash and cold, obtain no entrance. Sufficient is it here to know that "thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations".

## BAPTISM

*The Christian Herald and Messenger* of November 24, 1850, contains the following "Inquiry":

"In a recent tract published by Elder A. Craig, entitled 'Getting Religion: A Popular Error Exposed', I find the following paragraph:

'Let not the unregenerate lie supinely, invoking God to give him religion. Let him repent; forsake his sins; make restitution, if he have wronged any; be baptized, and he shall then receive pardon and the Holy Spirit. Let him, I repeat, do what God commands him.'

Allow me, Mr. Editor, to inquire of Elder Craig, through the medium of your paper, if he intended to convey the idea that baptism must precede the gift of the Holy Spirit, or conversion? or does the act of baptism have anything to do with the pardon and forgiveness of the sinner's sins? Will Mr. Craig give us an early answer to these questions? W."

The correspondent, W., propounds two questions, of which the first is, Did Elder Craig intend "to convey the idea that baptism must precede the gift of the Holy Spirit, or conversion?"

To this I answer unhesitatingly, No! By conversion

I suppose my interrogator means what is generally understood by the phrase, "a change of heart". Under standing conversion in this sense, I cannot hesitate to believe that a sinner must be converted before he can have any right to be baptized.

In regard to the other part of the question, "Must baptism precede the gift of the Holy Spirit", I answer, I think not; not in every instance. The Gentile Cornelius received the gift of the Holy Spirit before he was baptized. The converts on the day of Pentecost, however, were baptized before they received the Holy Spirit. It is true that the historian does not expressly tell us this in so many words, but it is a fair inference from the promise of Peter, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye *shall receive* the gift of the Holy Ghost". (Acts 2:38.)

In my preaching I have not been accustomed to lay much stress on baptism; perhaps not so much as I ought. Whenever I have occasion to introduce this subject, I endeavor to present it to my hearers precisely as the apostles presented it to theirs. And should a person under my preaching be "pricked in the heart", as were the three thousand, and cry out, "What shall I do?" I would not hesitate to answer him, as did Peter, "Repent and be baptized".

In regard to the second question of my interrogator, "Does the act of baptism have anything to do with the pardon and forgiveness of the sinner's sins?" I answer, Yes. In the apostolic commission it was declared, "He that believeth, and is *baptized*, shall be saved". Here baptism is evidently coupled with faith as a condition of salvation. Likewise in the above quoted

declaration of Peter, baptism is coupled with repentance as a condition of the remission of sins. The same apostle in his First Epistle, after a reference to the salvation of the family of Noah by water, adds, "the like figure wherenunto, even baptism, *doth now save us*, not the putting away of the filth of the flesh, but the answer of a good conscience toward God". (3:21.) These passages convince me that baptism has *something* to do with pardon. I do not know that I would now have any hope of salvation, had I neglected to be baptized.

Yet that baptism is in every case prerequisite to salvation, as so many believe, I cannot accept. I do not believe that baptism changes the *heart*; faith does that. I do not believe that baptism changes the *life*; repentance changes the life.

#### FAITH AND BAPTISM

In the postscript of Elder Millard's article on Faith and Baptism I find myself addressed as follows:

"When Elder Craig finds it convenient to write on Baptism again, will he please inform us, 1st, What he understands by 'a change of heart'? Is it simply a change of purpose? or is it that and something more? If more, of what does that *more* consist? 2nd, What does he understand by the word Repent? Does it mean simply Reform? Or does it imply something besides that; and what besides?"

In reply to the first question as to how I regard a change of heart to be something more than a change of purpose, and of what does that more consist, I answer, In a change of the soul's ruling love.

To Brother M.'s second question, or rather series of questions, I make answer that I consider Repentance as being not a *mere exterior* reform, but "something

besides that". "What besides?" asks Brother M. I have thought proper to answer this question by an extract from a sermon prepared by me for the columns of the *Pulpit Reporter*, and published in the third number of that periodical. If Brother M. shall deem this extract as not containing a full and satisfactory answer to his question, then, in the language of that celebrated report on the "Sentiments of the Christians", I "beg leave to present" to my venerable interrogator "the Holy Scriptures of the Old and New Testaments as containing in full" my "sentiments" respecting that point.

"The principles of the heart are ever striving to represent themselves in the outward life. Heart-life must ultimate in conduct-life. It urges to this continually. Now, whoever having a heart-life striving thus to represent itself externally represses these strivings, and endeavors to appear before the world without a decided Christian character, purposes to act in his heart hypocritically; and so far he recedes into spiritual death. It is a law of our spiritual being that the heart shall mold the outward life. Hence, not only is Christian doing inseparably connected with Christian believing, but Christian confessing is enjoined also. The apostle says, 'For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.' (Romans 10: 10.)

The heart-life demands a visible, outward expression. This it finds chiefly in a constant recognition in conduct of the principles of Christianity. And truly Christian living is loud and effective profession. But is there no other mode of profession? Has not God appointed some outward badge of discipleship? some external rite; the submission to which publicly declares that the submitter renounces the evils of the world and chooses Christ for his Master?

To my faith this is so. And this public act, this external rite, which declares the separation of the submitter from the world and his initiation into the Lord's Kingdom, is Baptism. Conformably to this idea, Paul declares that believers are 'baptized into Christ'; 'baptized into his death'. And 'therefore', because Baptism symbolizes our death to sin, 'we are buried with him by baptism into death', (death to sin), 'that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.' (Romans 6: 3, 4.) To this the apostle adds in another place: 'As many of you as have been baptized into Christ, have put

on Christ.' (Galatians 3:27.) This expression can only be justified on the assumption that it is an outward putting on of Christ that he intends; a putting on before the world. Certainly it is not true in the inner, real spiritual sense that Christ is put on by the outward rite of Baptism. By *faith*, not Baptism, does Christ dwell in the heart, and it is Christ *in us* that becomes 'the hope of glory'. But it is fitting that the great, inward change which an indwelling Christ hath wrought in the believing heart should be manifested by some appropriate outward act or rite. And beautifully appropriate is the symbol which our Lord has appointed for this end. For, the believer being now dead to the world, his spiritual state is thus represented in that he is 'buried with Christ by baptism': buried in water to represent that his soul is cleansed from its defilements by the Divine truth; and raised up out of the water to signify a resurrection with Christ 'to walk in newness of life'.

I have been speaking of Baptism as the initiatory rite of the church, and I have urged the necessity of some ceremony in which the convert should publicly declare his newly assumed position and relations. And I argue for such a ceremony from two considerations:

First, from the fact that a public profession of faith is an aid almost indispensable to the performance of the Christian purposes of the heart. A voluntary and public act of submission to Jesus is regarded as the deciding point in the contest between the world spirit and the sense of duty. I believe that the submitter feels that it is so; feels when this public act has been performed that he has fully committed himself to the principles which his heart has approved. By this act he enlists on the side of his obedient resolves his natural self-love. He often finds in this an ally of the new-born obedience of his heart. When this man is tempted to sin he will reflect that God sees him, and also that the eye of man is upon him, watching his conduct; ready to detect inconsistency in his course; and to expose his baseness. Sometimes this reflection may restrain and save him. I know that it is a poor and unworthy motive, but human nature is often so weak that the tempted man may save himself only by casting his weaknesses to weigh in the scale along with his virtues. If virtue may gain victory by dividing self against self, who shall say that it should not be done?

But the benefit of a public submission to Christ does not end with this. By such submission the believer says to the world: 'Henceforth I am a servant of God'. And because he so says it the world takes him in that character. His worldly associates; and it matters not if they have been companions with him in drunken revels, regard him in his newly assumed character, and treat him with reference to it. Those of them who have any nobleness of heart will respect him for his submis-

sion to the Saviour; they will restrain in his presence their raillery and profanity, and will not tempt him to evil. Those of them who are lost to virtuous feelings will perhaps coarsely assail him; but if they do, their outbursts of evil may serve to strengthen his aversion to vice, and quicken his soul in the life of heaven. In every way therefore I think the believer a gainer from his public profession of faith.

I find a second reason why some public act of submission to Christ should mark the commencement of a religious life, in the influence such an act may exert on the minds of men. Principles stand or fall with the character of those who profess them. Good principles deserve the support of good character: for good character associated with bad principles causes even *them* to be respected. Since character thus commends bad principles to the respect of mankind, assuredly every man who in his heart loves the principles of Jesus owes the duty to his fellow men of manifesting his attachment to Christianity by an open profession of his faith in the manner which God has appointed."

#### BAPTISM AS A HOBBY

If a Christian man makes a "hobby" of Immersion, riding it without mercy in season and out of season, why should he be permitted to weary the people of the Lord from the pulpit? Well, say the same with regard to the "Sprinkler", if he also makes a hobby of "Sprinkling". If any preacher says "Immersion" or "Sprinkling" ten times, while saying "Christ" or "Calvary" hardly once, is there not some sad disproportion in his ministration of the Gospel? I would rather not assist at *his* ordination, and would decidedly rather not have *him* for my pastor. If the preacher runs always into hydraulics, whether fine spray or plunge, give me Quaker Meeting!

#### OPINION AND FAITH

The ancient Christians recognized a distinction between opinion and faith. What they meant by it may be gathered from the characteristics of the times in

which the distinction began to be affirmed. The Greeks were introducing into some regions of the church that itch for speculation and theorizing, which for so many ages infested Christendom. Where that spirit held sway men were received into the churches, or rejected from them, according to their opinions on speculative points of doctrine; and not according to their loyalty to the Lord Jesus Christ, as manifested by the possession of His spirit, and a life of obedience to His commandments. The loyalty of the soul to Christ is faith, and may and does exist with equal intensity in men, whose opinions on a hundred speculative matters are irreconcilable. Christians in all ages have recognized a broad distinction between that faith, which is taught by Jesus, and which makes us "of one heart and soul" in Christ; and these opinions which are the product of individual minds, and however interesting, or even useful, to their originators, are not entitled to be erected into tests of Christian fellowship.

Faith and opinion differ in my view somewhat as follows: opinion is uncertain, because it has a human origin, and because it deals with theories that are more or less speculative and inferential. Faith is certain because it has a Divine origin and lays its foundation in Divinely authenticated facts. So said Paul to the Athenians, "whereof he hath given assurance to all men in that he hath raised him, (Christ), from the dead". (Acts 17:31.) God begins to give faith to men by giving a Divinely authenticated fact to their perception.

But in their opinions men may differ on a thousand points, even on the mode of God's existence; but as to the fact of His existence, they must believe that, for "without faith it is impossible to please him: for he that

cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him". (Hebrews 11: 6.)

Again, opinion is of the intellect and so may be purely theoretical, and without practical fruits of righteousness; but faith is also of the heart, which includes loyalty of the will, as well as choice of the affections; therefore faith is a fruit-bearing principle, as says the apostle Paul, "With the heart man believeth unto righteousness". (Romans 10: 10.)

#### WALKING BY FAITH

The Christian life is conducted in view of principles and ends, which are not recognized in any merely earthly view of things. "Walking by faith" is walking by a better sight than our own. He whose faculties are deficient in any respect consults his welfare when he submits to be led by the superior faculty or knowledge of another. So the blind man trusts the eyes of his leader and walks securely. The sick "walk by faith" when they take medicines, whose qualities they do not know, in order to cure ailments whose nature they do not understand. We guide our affairs in the commonest matters by faith in what has been taught or told us, rather than by knowledge which has been personally acquired.

Faith implies these two acts: First, An act of perception, by which we recognize the capacity of guiding and helping in him who possesses it; and second. An act of submission to the competent guidance and help which we need. Without the first act, the second becomes only a blind and pernicious credulity.

In the affairs of the intellect, or of business life,

intellectual perception is sufficient; but in the Divine interests of the soul, where that faith which produces salvation is requisite, a different kind of perception is needed. This, which is conjoint action of the clear-seeing mind and of the rightly-meaning heart, I would call spiritual perception. Now, as mere intellectual perception enables its possessor to recognize a man of intellectual power under any guise of outward condition, so spiritual perception recognizes the real Lord of the heart, even in forms of approach which to worldly spirits are altogether destitute of Divine meaning.

Now faith in its first act is the perceiving that the best wisdom and guidance within human reach are in the Lord Jesus Christ; and "walking by faith" is the conforming of our lives to Christ's view of things. Christ's position at "the right hand of God" enables Him to take a complete view of all the truths which relate to the nature, perils, helps, and destiny of the soul. Add to this that God has given into the hand of Christ full command over all the forces of the spiritual world, for the increase of good and the restraint of evil. These facts constitute Christ the rightful guide and sovereign of the soul. If one asks why the believer thinks and does thus and so, the answer is, Christ says so: or, Christ bids so. And Christ's word on any subject is not the truth of this day and age; but it is the truth of all ages. Christ does not take partial views of any subject. He contemplates things in their relation to their source, which is God, and so sees the *whole* of everything.

O, could we be raised in thought and living affection to those serene heights, whence Christ beholds and guides the universal Divine order, how different would

be all our views from the confined and distracting views which we now behold! What new meanings of Divine love and use might we not then discover in every one of our earthly conditions and experiences! In what new lights would toil and sorrow and death appear, viewed from within the veil! To the dwellers of earth death seems extinction of being; or at least a going into the dark. To those who are in Christ, death is entrance into light, a birth into life. The cloud, dark and gloomy to those whom it shuts out from the sun, appears a golden and purple glory to the eye which rests upon it from above. Even so, earthly toils and sorrows seem to the glorified the fit and gracious discipline of our noblest powers. Could they but make *us* see as *they* see!

But better teaching have we than theirs. The Son of God, "from the bosom of the Father", has shown us how all things of human experience and character appear in the light of heaven. And he who receives the teaching spirit of Christ walks no longer by narrow and deceptive views. Himself confessedly blind to all the higher Divine views, he yet yields himself to be guided by the all-seeing Divine Master. He walks by faith, and walks securely; for the faith by which Christ walks is his Master's sight. The humblest believer sees through his Master's eyes; for what is faith in the disciple is *full sight* in the Lord. And when the eye of the believer can bear the brightness of that upper light, *he* shall be as "his Master", and shall see also. Until then, while he walks by faith in Christ, he is really walking by the best sight in the universe, even though it is not yet his own.

## HAND WORKS AND HEART WORKS

With his fingers and thumbs a man can make an axe-helve or a shoe; a printing press or a meeting-house; but he grows his character in his heart. His character is what he inwardly and really is. A man's salvation and fellowship with God depend on what he is, and not on what his hand makes. The hand can only manufacture, but the heart can will and love. Most of our earthly service is performed by skillful movements of our hands, but our acceptance with God depends on our willing and loving as God loves and wills.

No man can earn salvation by making shoes or meeting-houses; or by making pilgrimages or prayers; or by makings of works of any kind. Salvation is God's free gift to the believing heart.

"With the heart man believeth unto righteousness." "Believe on the Lord Jesus Christ, and thou shalt be saved." "Therefore it is of faith, that it might be by grace." "For by grace are ye saved through faith: and that not of yourselves, it is the gift of God: not of works, lest any man should boast." "The righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference: for all have sinned and come short of the glory of God, being justified freely by his grace, through the redemption that is in Jesus Christ: whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? Of works? Nay; but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law." (Romans 3: 21-27.)

Glad news is this, that any man may come into salvation by God's grace freely given to the heart of faith! And it is not as wages paid to the working hand; not as the problems mastered by the thinking head; but as royal grace to the believing heart, which listens for

God, which hears God, turns to God, follows God, walks with God, leans on God, loves God, and enjoys God.

All real fellowship is of the heart and is possible only to those who love alike, or who love the same things. "God is love; and he that dwelleth in love dwelleth in God, and God in him". If we can find what God loves, and will ourselves love the same, then shall our loving flow forth with His loving, and we shall come into fellowship with God.

God has set before us that which He loves best. Into our world, and in the flesh, He sent down one who was the image of His Divine love, and the Gospel calls all the world to give attention. "This is my beloved Son; hear Him!" "Looking unto Jesus" is now the saving act for all those souls unto whom the Son of God has been shown. If we look on Jesus as the Gospel pictures Him moving among men, we shall see no manufactured righteousness of forms or works, but a righteousness of God. And continuing to look on Jesus as He walked about in all duty; in self-sacrificing duty, born of His love to the Father and to the race of fallen man, our bosoms also hear the testimony, "Behold the Lamb of God!" and we too go after Him to seek where He abides. To those who from admiration and desire seek to know Him in the springs of His life He reveals the secret of His bosom, becoming to those who love Him a transforming power of Divine love. And that love made perfect in us knows itself as fulfilling the whole intention of the exceeding broad commandment of God.

The great question is not, What shall my fingers and thumbs do, in order that I may fulfil all righteousness?

but rather, What shall my heart do? The busy fingers cannot by ten thousand useful motions earn or merit salvation, but the believing heart in a single act can accept the saving grace of God. It simplifies salvation to men to call off their anxious attention from the innumerable hand-works which they think they ought to do, to the one heart work in which faith makes its accepted surrender to God.

In thus teaching we teach as Jesus taught. An anxious multitude came to Him one day asking, "What shall we do, that we might work the works of God?" (John 6:28.) And he said to them, "This is the work of God, that ye believe on him whom he hath sent". The people, looking outwardly at their finger-tips, saw so many things of duty to be done; so many "works of God", that in distraction they knew not where to begin. But Jesus looking inwardly into their hearts saw their supreme need of just one thing, and so He said, "This is the work of God". It was as if He had said, Gather up your soul's distracted powers; so careful and troubled about many things, and concentrate them on the one thing needful. Concentrate your inmost powers, that they may hear God, recognize God, choose God and surrender all to Him; for the spirit's peace is not found by striving to do a multitude of hand-works for God. Distraction and not peace comes that way. Peace comes by believing on Him whom God hath sent.

Oh, thou soul, seeking the peace of God, think not by many hand-works, but rather by one heart-work, to lay hold on salvation. Consider this parable of the grape seed: Planted in the warm moist soil the grape seed said to the gardener; Oh, what shall I do to grow my hundred branches and my thousand clusters?

And the gardener answered: Branches and clusters all in due time, but first grow your root; that one root now, that there may be the thousand clusters by and by!

Oh, soul, seeking salvation, let thy heart's faith take root in God! Let the fibres of thy trust clasp and hold whatever His Spirit may send to thee! Trust it, confess it and obey it! "This is the work of God, that ye believe on Him whom He hath sent." "Lord, what wilt thou have me to do?" "Lo, I come to do thy will, O God!"

#### A NEW RELIGIOUS TEST

The recent "Convention" of our brethren, held at Quaker Street, N. Y., resolved that "no person shall be eligible to a Professorship in 'the future' Christian Biblical Institute, unless he believe and maintain that the entire Scriptures are given by inspiration of God".

Now, if by "the entire Scriptures" our brethren mean the same as they elsewhere call "the Canonical Books of the Old and New Testaments"; then are our coming Professors required to "believe and maintain" that every one of the 39 books of the Old Testament, and every one of the 27 books of the New Testament, is "given by inspiration of God". In other words, these Biblical Professors are to claim for several of the "Canonical Books" what the books do not claim for themselves; what no inspired writer anywhere claims for them, and what some of the books indeed seem to disclaim.

The sixty-six books of the Sacred Scriptures are not one *volume*, of equal authority and value throughout. They are in fact a library, comprising books of History, Law, Poetry, and Prophecy. Many of these books were

written by men who were inspired of God. Others were written by unknown authors, who do not claim inspiration for themselves; nor do their writings indicate that they were "inspired", except as they possessed that common inspiration of the Almighty, which "giveth understanding". Take for example those books of the Old Testament which give the history of the kingdoms of Israel and Judah. That they are historically true; that they are instructive and useful; that they show us some of the links in that golden chain, which binds our first Father's fall to our Redeemer's glory, who can deny? But that they were "given by inspiration of God", who can prove? The Old Testament books of Kings; who wrote them we know not. He may have been a prophet, or may have been a man in secular occupation. There is nothing in his books to make us think that he needed "inspiration" in order to write them. He used pre-existing materials in his compilation, and like a careful historian cites his authorities throughout his work. To reveal the will of Jehovah, and to foretell the future, require "inspiration of God". But to give a historical narrative of events preserved by the memory of man, requires investigation and research. Hence the prophet introduces his message by the formula, "Thus saith the Lord"; while the historian sufficiently accounts for his book by saying, "It seemeth good to me".

The Gospel written by Luke is certainly a true history, and of great value to the church of Christ. Luke preserves for us many words of Him who alone was *fully* inspired. But if the question be raised, How did Luke write his Gospel? was it as other historians write

the results of their study and research? or was it as a prophet speaks his message, "by inspiration of God"?

Fortunately for the professors of our future Christian Biblical Institute Luke has answered this question. Here is his answer:

"Forasmuch as *many* have taken in hand to set forth in order a declaration of those things which are most surely believed among us, (Christians), even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of the word: it seemed good to *me also, having had perfect understanding* of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed." (Luke 1:1-4.)

Thus was Luke's Gospel written: not miraculously, "by inspiration of God", but in the usual way of writing history, by careful research among original authorities. To say of this history just what its author says, is enough, and is all that ought to be required. But to require our Biblical professors to "believe and maintain" that Luke wrote his history "by inspiration", as technically understood, is to introduce among us a *new test*, unauthorized by Scripture, and foreign to our Christian freedom.

## XIX

### EATING CHRIST'S FLESH AND DRINKING HIS BLOOD

**M**ATTHEW'S report of the Lord's Supper is substantially the same as the reports given by Mark and Luke and Paul. But John, whose Gospel was the last of all, and was supplemental to the others, says nothing concerning the Supper; though he alone records a remarkable discourse of Jesus, which appears in his sixth chapter. The noticeable points are these: the crowds of people whom Jesus had miraculously fed, who followed Him to Capernaum and asked Him, "Rabbi, when camest Thou hither?"; and the reply of Jesus, who said, "Ye seek me not because ye saw signs,<sup>1</sup> but because ye did eat of the loaves." These crowds followed Jesus not because signs and parables were discerned in what Jesus did, but because He could satisfy the hunger of their flesh. Then He said to them,

Labor not for the food which perisheth, but for that which endureth unto everlasting life. My Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. I am the bread of life. Verily, verily, I say unto you, he that believeth on me hath everlasting life. I am the bread of (that) life. I am the living bread which came down from heaven. If any man eat of *this* bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father

<sup>1</sup> The Greek word *semeia* signifies *signs* rather than "miracles."  
A. C.

bath sent me, and I live by the Father; so, he that eateth me, even he shall live by me.

Surely we see from this word of the Master that the lesson of the Lord's Supper is that *Christ is the food and drink of Christian souls*. In the Gospel story Jesus took bread, and said, "Take, eat; this is my body". And He took the cup, saying, "Drink ye all of it; for this is my blood". And that the lesson of the Holy Supper might be perpetual in the church, our Lord said, "This do in remembrance of me". "This cup is the new covenant in my blood: this do ye, as oft as ye drink it, in remembrance of me." (Luke 22: 19-20, and 1 Corinthians 11: 23-25.)

Jesus gave the bread and wine as symbols of Himself. Other mementoes could have been given. If He had given to His disciples a lock of hair from those temples so soon to be pierced by the crown of thorns, would not that have been a very affecting remembrancer of Him? Yet Jesus could not have been fully remembered in any such way. As His life and death and resurrection were the means appointed and necessary for redeeming the world to God; so these instituted memorials were fitted and designed to remind His disciples of what Jesus is to the souls that believe in Him. There may be special seasons in the experience of each disciple when his deepest affection will center in the adorable babe of Bethlehem; or in the Wonder-worker of Nazareth; or in the Messiah of Israel; or in the glorified Majesty of the Mount of Transfiguration. But in the ordinary course of our spiritual life we have need of Christ as the Daily Bread of our souls. As such would He have us remember Him. Wherefore, when famishing souls come, asking, "What think ye of Christ?"

we, pointing to the consecrated memorials upon His table, and repeating the words from His blessed lips, give answer, that He is "the Bread of God",—"the Bread of Life"; not only "*living bread*", but bread that "*giveth life* unto the world", even "*eternal life*". "If any man eat of *this* bread, he shall live forever". And, "*except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you*".

Some of the by-standers, grossly misapprehending our Lord's meaning, asked the captious question, "How can this man give us *His flesh* to eat?" And "many of his disciples" said, "This is an hard saying; who can hear it?" But He did not leave them without a clue to His meaning: for, "when Jesus knew in Himself that His disciples murmured at it, He said unto them, "Doth this offend you? \* \* \* \* \* It is the Spirit that quickeneth". In other words He says that *the spirit is the life-giving element*. "The flesh profiteth nothing, The words that I speak unto you, they are spirit and they are life."

If then those words of Jesus are "spirit", and if "the flesh profiteth nothing", it would seem that we ought to begin our study of those words by rising out of mere fleshly thoughts into a discernment of the spirit. If you wished to know what our Saviour meant by saying, "He that eateth me, even he shall live by me", you would not ask a cannibal to tell you. Rise higher, if you would plunge deeper into the Word of God. The doctrine of Jesus has depths for divers, as well as shallows for timid waders. When Jesus spoke of our daily duties to each other, and of the common service of God, the thoughts were not hard to grasp, and the words were plain. But when He had to speak

"the *mysteries* of the kingdom of heaven He spoke in "parables". Why in parables? And the answer was, "Because it is given unto *you* to *know the mysteries of the kingdom of heaven*, but to them it is not given. \* \* \* \* Because, seeing, they *see* not; and hearing, they hear not. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed: \* \* \* \* *lest they should be converted*". (Matthew 13: 10-15.)

In spiritual teaching the parable has this excellency; that it *reveals* the truth to those who love truth, and *conceals* the truth from those who would defile it. All through the Bible we find parables of God which become transparent to the spiritually minded, but which were intended to be opaque to those who set their hearts on earthly things. God does not cast His pearls before swine. "Whosoever hath, to him shall be given, and he shall have more abundance." When the truth of God shines out from its inner sanctuary, it brings life or death to those who see it. Was not the veil of parable woven by the mercy of God? Better for the vile man that Holy Truth be withheld from him, than given to increase his condemnation! Oh, "keep thy heart with all diligence"!

Those gross-hearted men to whom Jesus spoke in parables, unwilling to use their spiritual faculties for the discernment and service of righteousness, had immersed their souls in worldly and sensual lusts. Such as a man's loving is, such also must his thinking come to be. When our affections go crawling on the earth, or wallowing in the mire, our very thoughts lose their heavenward wings. Ceasing to love the things of God, we cease to understand them. When the will in us

becomes perverse, and we choose the things which we know to be selfish, then we grow blind in those eyes of the soul, which may behold the beauty of holiness, discern the mind of Christ, and see the way of life. The man of mere flesh and nature; the animal man, as we may call him, "receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned".

When Jesus said, "He that eateth me, even he shall live by me", he gave the whole gospel in a nutshell. "An hard saying" it was, and is, to minds used only to fleshly and earthly ways of thinking. But fling not the precious words away. We have rational and spiritual powers of understanding. Let us try to use them here and now.

And first, what is it to *eat*? Sometimes we speak as if to eat meant only to taste or to masticate. But real and perfect eating, the eating by which we "live", includes that long chain of processes, mechanical, chemical, and vital, by which food outside of us is changed to blood within us.

Observe this chain of processes link by link. A hungry man puts a piece of bread into his mouth. Then he chews it, moistens it with the saliva and swallows it. Then his stomach dissolves it with gastric juice and churns it till it becomes a creamy pulp. This creamy pulp passes onward from the stomach, mixes with bile from the liver and juice from the pancreas and changes to a milky fluid. This milky fluid is sucked up through thousands of thread-like vessels, is passed through canals and glands and pipes, changing all the while, and then is carried up along the spine to the root of the neck under the left shoulder.

There this fluid, whose color is still white, enters a large vein, mixes with its bluish blood, flows into the heart, and thence is forced into the lungs. In the lungs the vitalizing oxygen breathes upon the blood, purifies its sickly blueness into healthy bright red, and perfects the indwelling life. Now this river of life is ready to flow through the arteries to every part and joint of the body, to restore the failing strength, and to renew the hair and skin and flesh and bone and brain.

What a change! Four hours ago this digested food was mere crumbs of bread in the eater's hands; now it is drops of blood in the eater's heart. All this change came by *eating*.

So that spiritual eating, by which the soul lives, is more than mere tasting. Christ goes deeper than our lip and our tongue, when He becomes to us "eternal life". Yes, He penetrates the inmost being of those who feed on Him. As quickening Spirit He enters the heart. He pours *His* life into every channel of *ours*. From center to surface He continually circulates, renewing the inner man in will and purpose, in affections and thoughts. Not our soul and spirit only, but our body too, will He reform and transform and conform at last to the likeness of His own heavenly glory.

Jesus said, "He that eateth my flesh and drinketh my blood *dwelleth in me*, and *I in him*". The broken bread of our bodily eating must first become blood in the eater, and blood *of* the eater, before it can *dwell* in him, and he in it.

Moreover, when Jesus said, "He that eateth me shall live by me," He gave as the reason this: "I live by the Father." The Christian has his bosom life in Christ,

and Christ is "in the bosom of the Father". Thus, O Christians, "your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory". "At that day", said Jesus, "ye shall know that I am in my Father, and ye in me, and I in you."

To feed on Jesus Christ, to eat His flesh and drink His blood, *they* best know what that is who have tasted and seen that the Lord is gracious; who have digested the Divine Truth embodied in Him; who have assimilated His sustaining love; and who have been thrilled through and through with His abiding joy. This is that "mystery which hath been hid from ages and from generations, but is now made manifest to his saints, \* \* \* which is *Christ in you*, the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." This too fulfils our Saviour's prayer for His redeemed people: "I in them, and thou, (the Father), in me". Moreover, this is the substance of all high Christian living, as Paul puts it, "To me to live is Christ"; and "I live, yet not I, but *Christ liveth in me*".

This Sacrament of the Lord's Supper teaches us that the finite image of God in us is to be nourished from the fulness of the bosom of God. The inner life of the Christian is Christ, and the inner life of Christ is God, the Infinite Fulness. In our Jesus "dwelleth all the fulness of the god-head bodily". This bodying forth in Christ of all God was necessary for us. But it is hard to speak of this mystery without seeming to darken what we are trying to illuminate. When we speak of God, we speak of one so great that it takes

infinity to contain Him, and eternity to unfold Him. To some minds it may convey a doubtful idea, or perhaps no idea at all, to say that the infinite God finited His only begotten Son to us in flesh and blood, that the Son when glorified might be able to finite the infinity of God to our redeemed spirits. As our redeemed spirits feed on God in Christ, so Christ Himself fed on God in God. The Only-begotten eats the Infinity. When He emptied Himself, became flesh and lived and grew up on the plane of nature and in the order of man, even there God was still His daily bread. His mind was nourished by the Father. His spirit feasted on the Father's holiness. All that came forth from the spirit of the Father was nourishment to Jesus. "Man doth not live by bread alone," said He. "I have meat to eat that ye know not of." When His flesh was famishing in the desert of Temptations Jesus still clung to the Divine testimony, that "by every word which proceedeth out of the mouth of the Lord doth man live". The divine in God, given forth by outward expression; the sum and fulness of that which God utters out of Himself, this is His word: audible sounds may smite the ear, or visible forms meet the eye when the word comes forth, but there is "life" in it, and it is sent forth to give life in the heart of man. It is the spiritual food. It is "true bread from heaven," and he that eateth it "shall live forever". Yes, the bread of the soul is the word of God.

But what is that word of God? Is it simply a *book*? Can mere syllables sustain the soul? But is not the word of God something more than syllables? In every word of man there are two elements; the meaning and the form. The meaning is the soul of the

word; the form is its body. Can you have God's word at all, if you do not have God's meaning? Yet the meaning may take different forms. Written out in syllables it may take the form of a book. One may hand this book to another and say, Behold the word of God! Precious are its syllables, beyond the syllables of any other book! Nevertheless, the worth of the Bible is that it testifies of "him whose name is called the word of God".

Try now to conceive of all the sum of God's meanings of truth and love and goodness and holiness and glory, whether expressed in Scripture, or in nature, or in the human heart, all these made into a living spirit and formed into a real person; then, if we conceive this personal life to be so manifested that men might truly say, "that which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life, declare we unto you"; in this case the word of God must be no book, but would be that "Only-begotten of the Father", who was before all books and all creatures; even that Word which "in the beginning" was "with God" and "was God".

And this is that word of God which is the living and life-giving bread of our souls.

At this point some one might object that Jesus did not say, "He hath eternal life who eateth the *word of God*"; but "he that eateth *my flesh*".

True, but let us not forget that the "Word was made flesh". And why was that Word made flesh? Perhaps that *we* might be able to "*eat it*".

Here we may help our thought by an illustration. You have been out in the field at labor till you are hungry and faint. You come into the house and help your-

self to a loaf of bread. You eat of it and it strengthens you, because it contains nutriment. But if the loaf were pure nutriment, and nothing else, you could not live on it; you could as easily digest a stone.

We could imagine a being able to live on pure nutriment, like the fabled ambrosia of the Olympian gods. But such food would be poison to us, because it would not be adapted to the constitution of our bodies.

The like may be said of spiritual food. Angels of the utmost heaven may be able to feed on unmixed, concentrated spirit and truth; on spirit and truth in a divine form. But men on earth, though needing the same spiritual nutriment that makes the angel strong, need it in a form adapted to human nature in earthly conditions. The solid food which nourishes the man would kill a babe. And, as to the things of the Spirit, we men seem the very babes of our heavenly Father's family of the universe. The one nutriment of "the whole family in heaven and earth" is the living, personal Word of God. That word, in its celestial fullness, in its divine form, is adapted to the nutrition and life of those angels, "who excel in strength", and those "children of the resurrection" who are "equal" to such angels.

But for *us*, here and now, our life nutriment is that true bread which "came down from heaven".

For *us*, He who was "in the form of God" divested Himself of that form, took upon Him the form of a servant, and was made in "the likeness of men".

For *us*, that Word which in the beginning "was with God", and "was God", and was "made *flesh* and dwelt among us".

These are deep things. They could easily carry us

beyond our depth. We shall explore them in part, when with glorified powers we no longer "know in part".

But even now, though the mind may not penetrate them to their utmost meaning, our hearts are touched and moved and bettered by them. A man may be nourished by bread whether he has, or has not, an idea of how the wheat grew into a plant, or how the process of fermentation made the dough light. That daily loaf on the table is full of mystery. Yet this is certain; that when I am hungry, if I will seek bread, and if I know bread when I find it, and will eat it, then it will nourish and strengthen me, whether I am a skilled chemist, or only a little crying child.

And so, while we wait for the unfolding of the mystery of that heavenly bread until "the hidden manna" shall be brought forth within the veil, two things meanwhile are testified in the gospel of Christ, and at His memorial table:

1. That God has given to the famishing spirit of man something which is to us the bread of eternal life, and this bread is His Son Jesus Christ.

2. That Jesus, the Son of God, has been made so related to us, that the hungry heart can find Him, can recognize Him, can feed on Him; receiving of His strength and joy, and partaking of the life of God in Him.

*Life of God*, let us say, for our real communion is "of the divine nature"; and in God's Christ, who is our Jesus, all fulness dwells, even the fulness of God.

And this Christ, as glorified spirit, dwells in every redeemed spirit of man, renewing the inner man day by day, as really as the eaten bread dwells in our phys-

ical body and supports its life. And Christ comes to dwell in our hearts by faith. And this faith is wrought by looking upon Him as He is set forth in the flesh for us, especially on the cross of Calvary, where He gave His body for us, and shed His blood for many for the remission of sins; and at the tomb where He was buried, and whence the power of God raised Him up and exalted Him on high, to make us holy, and to give us the power of an endless life. And not only looking *upon* Him, but with the desire of our heart looking *unto* Him, and with the effort of our will *choosing* Him as our Lord, *submitting* to His authority, and *following* Him whithersoever He shall lead us. And that following Christ begins in our spirit by its denial of the flesh, taking up the cross daily, and thence going onward to say in every part of our life, "Lo, I come to do thy will, O God"; taking for our pattern the Son of God manifested in the flesh, and in everything seeking to do what Jesus would do, and to do it as He would do, if He were personally standing in our place.

In thus following Jesus, filling our mind with the apostolic and spiritual idea of Him, filling our will with the holy purpose which animated Him, filling our life with deeds of righteousness like His, and thus growing into the renewed affections which His love bestows, the follower and lover of Jesus comes into the full liberty and joy of that sonship to God, which Jesus possesses and imparts. Fear is cast out; we have peace with God; we cry, "Abba, Father!" And the trials of our mortal life, which often crush the spirit of such as have not the faith of the Son of God;—those very trials are to Christians neither a chance nor a curse, but a cup which their Father gives them to drink

for good; and the angel who strengtheneth them is the Lord whose cup they share, and who enables them to say, "I can do all things through Christ who strengtheneth me", or else in patience to hear the word, "My grace is sufficient for thee".

With daily renewing of the inner man, even though amid manifest perishing of the outward man, we await the hour appointed of the Father, when we shall put off this body of our death, and put on robes of immortality; our very body being fashioned by the Lord Jesus Christ, that it may be fashioned like unto His glorious body. And then! The harvest home and final close of all the ages of tears; the unveiling and steadfast beholding of the Father's face; the wedding feast of all heaven; the glorious Friend who loved us and gave Himself for us, ready now to taste *His* cup of joy, and to share it with all His friends; that "new wine" which He reserved for the banquet of endless love in glory, the cup of Christ's own immortal life and blessedness in God. That cup will be brimful forever. *His* cup and *ours*! *Where* Christ is, there all His shall be. *What* Christ is, all His shall be. As Christ is, all His shall be: sharers and imparters of His spirit, His state, His presence, His glory, His plans, His energy, His activities, His breadth, His depth, His height, His embosoming in God, His overflowing love to all the children of His Father, His celestial beauty, His ever new and swelling songs of joy, the ever extending vision and empire of God in light! Oh! joy on this earth of graves and sin, to stand at the memorial table of Christ, with Calvary in view, and that great Friend giving His blood for us, that He may give His spirit to us, and the Spirit saying now, "Come"; and the holy church, the

Bride, saying, "Come!" Yea, and let him that heareth say, "Come!" "And let him that is athirst come. And whosoever will, let him take the water of life *freely.*"

## XX

### WHAT DO YE MORE THAN OTHERS?

**M**ORE than others." *Than*, so says the dictionary, is "a particle used in comparison". Our expression implies that comparisons are sometimes to be made between ourselves and others. But to do this as it ought to be done is a very difficult and delicate work.

All comparisons are bad for us that inflame our vanity; that nourish our self-conceit; that leave us satisfied with ourselves. Christians may say with Paul, "We dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise". If we should never in any way compare ourselves with others, we would be very likely to make ourselves our standard; we would think of ourselves "more highly" than we "ought to think"; we would become "wise" in "our own conceits"; we would shrivel up like the Chinese, fancying ourselves real "Celestials", and all the rest of the world outside "barbarians". With such a spirit we would be ready to say to the man of another sect, "Stand by thyself, come not near to me; for I am holier than thou". Nay, our very prayers might unconsciously repeat that ancient blasphemy, "God, I thank thee that I am not as other men are".

It is all right to compare ourselves with others if the process will increase our humility and our charity.

For it will discover excellencies in others to put our own shortcomings to shame, and to make us love and admire many we knew not before as brethren. Let there be no more of these comparisons which beget animosities and excite vanity. "Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves". To have our comparisons good and useful, we must compare *deeds*, not *creeds*.

"What do ye more than others?" Ideas, eloquence, resolutions,—all are good; yet all are worthless without deeds. Think, speak, resolve; and then go and *do something*. Christianity is intensely practical. The first book of church history is fitly named "The Acts". The Lord seeks *doing*. Pious talk is nothing with Him, for He expressly said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father". It is not by their professions or their creeds that Christ's servants will be recognized, for "By their *fruits* ye shall know them". The Supreme Judge will render to every man "according to his deeds". They who have ministered to others in the spirit of the Son of Man; who have fed the hungry, clothed the naked, cared for the sick, the stranger, the prisoner; who have received little children in the name of Jesus, have instructed the ignorant, have converted the sinner from the error of his way;—they shall hear words of welcome "when the Son of Man shall come in his glory". Eternal life begins with faith, and yet "Faith without works is dead". They who are deficient in faith do well to pray, "Lord, increase our faith". But when the

## WHAT DO YE MORE THAN OTHERS? 321

faith has been given, then the heart prays, "Lord, what wilt thou have me to do?" "Blessed are they that do his commandments, that they may have right to the tree of life".

All Christians, all churches, all organized associations of churches would do well to test themselves by the question, "What do ye?" Suppose your organization should be suddenly dissolved, your creed and your peculiar views of doctrine forgotten, all that is "denominational" with you utterly effaced; what would then be left of you? Would anything remain? Has your poor self so absorbed you that the world is none the better for your having lived in it? Jesus said to His disciples, "I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit *should remain*". The Christian worker passes away, and is forgotten by men, but his deeds remain to bless the world. A thousand years ago Christian deeds were wrought for which we are all the better to-day. Who did them then we know not; we only know that the deeds "remain". What have we *done* for Christ and mankind? What has our "denomination" *done*? The great question is not, How did we originate? What is our name? What are our sentiments? How many are we? The great question is, What do ye? When we are satisfied that we are really *doing* something, that we are "doers of the word and not hearers only"; then we may procede to compare what we do with what others do. Then we may ask ourselves, "What do we yet *more than others*?"

Christians cannot afford to live in ignorance of each other, and of each other's doings. For "we being many, are one body in Christ, and every one members

one of another". We are one in spirit; yet we differ in endowments, in experience, in methods. "There are diversities of gifts; but the same Spirit; and there are diversities of administrations; but the same Lord: and there are diversities of operations, but it is the same God that worketh all in all." The fulness of Christ resides not in any one of His members; but in the "whole body". The whole of Christian truth, of Christian power, of Christian grace, is not in any one sect of Christians, but in the church universal. Each national church, each particular denomination of Christians, may excel all the rest in some single gift or grace. All the other churches and denominations should recognize that excellence, and should open their hearts to its influence. The church of Rome has some traits of Christian character which Protestants possess in an inferior degree. There are other traits in which the Protestant type of Christianity is nobler than that of Rome. Among the smaller communions a like diversity appears. One excels in fervor; another is pre eminent in knowledge; another in organization and the administration of affairs; one is unsurpassed in missionary activity; another is great in Christian simplicity, another in the beauty of a meek and quiet spirit. The different denominations would do wisely, if instead of disparaging one another for those things in which they are severally inferior, they were to recognize gratefully in each other those gifts and graces in which they are respectively pre-eminent. Each communion might thus profit by its neighbor's grace, and in return might impart its own. Then might "the whole body fitly joined together and compacted by that *which every joint supplieth*, according to the effectual

working in the measure of every part, make increase of the body to the edifying of itself in love". Happy that day for Christianity and for mankind when Romanists, Protestants, Calvinists, Methodists, Unitarians, Friends,—all begin to study and approach each other for mutual quickening! "Let us consider one another to provoke unto love and good works."

A great step toward the union and co-operation of all Christians will have been taken when all the denominations begin thus to study others, and inquire what they "do" for Christ. The ministers of the gospel may effectually aid this happy consummation by speaking judicious words of praise concerning "others", and especially by holding up the Christian deeds of other communions and churches for the admiration and emulation of their own. In so doing they would follow the example of the apostle Paul, who celebrated the "salvation" which "is come unto the Gentiles," in order that he might "*provoke to emulation*" his brethren, the Jews; and who made such effectual "boast" of the Corinthian churches unto the churches of Macedonia, that he had it to say to the Corinthian brethren, "Your zeal hath *provoked very many*". And as the zeal of the Corinthians enkindled the Macedonians, so again were they of Corinth inflamed anew, when the apostle reported to them "the grace of God bestowed on the churches of Macedonia". With the same spirit and aim ministers and Christian editors might say to their respective hearers and readers, "Brethren, we do you to wit of the grace of God bestowed on the churches of" the Catholics,—the Episcopalians,—the Presbyterians,—the Baptists,—the Universalists. And if we should thus report to our hearers and readers the

deeds of Christian kindness and love which these and other churches "do," some might perhaps be "provoked" into expressions of bigotry; but "very many" let us hope would be "provoked to emulation", and apply to themselves the question, "What do ye more than others"?

If *we*, the Christians, should apply this question to ourselves, we would find abundant reason to humble ourselves, and might find many incentives to greater self-denial and greater faithfulness to God. Are we aware that "others" are doing more than we? I do not overlook the fact that some are able to do more than we. As respects the liberal support of churches and benevolent institutions of all kinds, it were folly to compare *our* contributions with those of the Episcopalians or the Unitarians. Princely munificence is to be expected only where God has given princely wealth. The "others" with whose Christian deeds we may reasonably compare our own, are not the rich communions whose churches are mostly in large towns and great commercial cities. But we might fitly, so far as our average of wealth is concerned, compare ourselves with the Methodists. Suppose then we put the question, "What do *we* more than the Methodists?" We will begin with an item reported in the Methodist Almanac for 1864. The sum total of the benevolent contributions taken in the Methodist Church last year was over four hundred thousand dollars, or in actual figures, \$415,000. Now Elder Gardner Dean says authoritatively that we have about 1,500 ministers and 250,000 communicants. Let us hope that we are not nearly so numerous as Bro. Dean's estimate represents. Suppose we say that there are ninety thousand commun-

icants in our fellowship, while the Methodists have nine hundred thousand. Then had we done last year proportionately as well as the Methodists, we would have sustained about twenty Foreign missionaries and one hundred and thirty Home missionaries; would have had six hundred students in our colleges; would have supported ten seminaries and academies, and would have contributed to general benevolence forty thousand dollars.

Compared with *us*, the Methodists seem a generous and efficient people. And yet it was but little that they did last year. They had only one missionary to every seven churches; only one student in college to about every two churches, and they gave *less than one cent a week per church member*.

Let us for a moment compare ourselves with the Moravians. According to the reports for the year 1858, as given in the Moravian Manual, the whole number of communicants in their home church of Europe, Great Britain, and America was about thirteen thousand. They devote themselves chiefly to missions and education. In 1858 they sustained over three hundred missionaries in foreign lands, and maintained forty-four church boarding-schools, which employed three hundred and fifty-seven teachers and instructed over two thousand scholars. The Moravians had in the United States in 1858 about thirty-four churches and five thousand communicants. In 1859 those five thousand Moravians, aside from their contributions to the general missionary work of their united brotherhood, employed seventeen missionaries to labor among our German immigrants; sustained a church bookstore and publication office; supported a weekly religious newspaper, and a

monthly magazine, a college and a theological seminary, and four classical and boarding schools, with ninety-two teachers and an average of six hundred and fifteen scholars. Beside this they supported several excellent parochial schools, among which was the Bethlehem Church school, with its eight teachers and about two hundred and twenty scholars. All this was done by a communion whose entire membership was hardly more numerous than that of our Miami Conference, as I heard the membership stated at the session of 1862. How comes it that these five thousand Moravians do more than fifty thousand Christians? Is it because the Moravians seek not so much "their own" as "the things which are Jesus Christ's?" A recent writer who is not of their communion says that the motto of the Moravians may be said to be that of Augustine: "In essentials, unity; in non-essentials, liberty; in all things, charity". That is also our motto, with until lately the sinister addition, "Strictly denominational". But the Moravians have beautifully exemplified the truly Catholic and Christian sentiment of St. Augustine. With an ignoring of merely denominational interests too rarely seen even in communions of the loudest pretensions to Christian liberality, the Moravians have labored to do good to men solely for the sake of the good done. Besides their other missionaries, Home and Foreign, they employ one hundred and twenty to labor among the State Churches of the continent of Europe to evangelize them, but "without severing the ecclesiastical connection of their members". The same generous spirit has inspired and blessed their educational enterprises. Their church began at an early day to turn its attention to the cause of educa-

tion, and its labors in this respect have been eminently blessed of God. Thousands who do not belong to the Moravian church have received their education in its boarding-schools, which in all the Provinces enjoy great celebrity and a large patronage.

Let us make another comparison. The denomination of Universalists in the United States is not many years older than the Christians. How many adherents they have we know no better than we know the number of our own. Their Register for 1862 is said to give the number of their societies as twelve hundred and seventy-four, and the number of their ministers as seven hundred and twenty-four. By Bro. Gardner Dean's estimate we have twice as many ministers as they. If the Universalists are a much richer denomination than ours, then the comparison here made will, insomuch, be unfair to us. But as I observe in the statistics as above given that the societies of the Universalists exceed the number of their ministers in the proportion of seven to four I am led to conclude that the average wealth of the Universalist societies may not be much greater than our own. The Universalists have under their patronage three colleges and eight academies. They support seventeen periodicals. They have a theological seminary, beside various state Missionary, Tract, and Sunday-school Societies. A General Publishing House is in course of establishment. Their college in Medford, opened the next year after our Antioch College, a year ago was said to have funds and real estate of value not less than three hundred thousand dollars. What do *we* more than the Universalists?

But enough of comparisons. Let us now put the question, "What do *ye*?"

In the general work of Christ, what are *we* doing for the evangelization of mankind? What missions have *we* established, or assisted, in foreign lands? What have *we* as a people done for the multitudes of heathen in the towns and cities of our own country? In enterprises of Christian humanity, what do *we*? What institutions of charity, hospitals, asylums, retreats, owe their being to us?

Or, if we say that our work is special, rather than general; that our providential mission is to call Christians away from their creeds and sects and party names unto the freedom and simplicity and catholicity of Christ; then, what are we doing in this? Do we really cultivate an unsectarian, catholic spirit? Do we welcome to our fellowship and to our co-operation in Christian works all who love and obey the Lord Jesus Christ, irrespective of their theological opinions? Do we use the venerable name "Christian" only to designate that character which makes every believer a "man in Christ"? or do we apply it to ourselves in some narrow, exclusive and unscriptural sense, so making it the badge of a denomination, and thus another party name?

What do we for the support of the gospel among ourselves? Does the house of God show our liberality? Is it as well furnished, comfortable and decent as our means will permit? Do *we*, as a people, see to it that they who among us "preach the gospel" may also "live of the gospel?" Do *we* through our covetousness compel ministers of the gospel to betake themselves to secular employments in order to live, or else to seek service among a more considerate people? Do *we*

welcome opportunities for contributing according to our means to various works of piety and charity, thus trampling down in us that love of money, which ever thwarts and dwarfs the Christian life? Do *we* provide faithfully the means of Christian instruction and intelligence in our families and communities? Do *we*, those of us who are able, generally take a religious newspaper, that we and our families may know what the religious world, what the brotherhood, are doing? Do we *pay* for our paper? Do we permit our editors to address repeated requests every year, whether blunt duns, or courteous compliments, to Christians in the Eastern, Western, and Middle States, for small sums honestly owed, and long since due? Do we permit the teachers in these schools which we call "ours" to perform extra work year after year for half salaries? Do we, according to our ability, establish seminaries and endow colleges? In a word do we "do" our duty? Are we doing such things as we ought to do? and in them are we doing as much as we can?

"What do ye *more* than others?" Why "more" than others? If we reach the average standard of character, generosity, faithfulness, should we not be content? No, not if our light is more than the average. The disciples who accompanied our Lord on earth had more light of duty than the worldly multitudes around them. And therefore Jesus expected and required more of them. "If ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others?" It has often been said by ministers of our denomination that, in the providence of God, greater light has beamed upon *us* than upon many surrounding

communions. Either that is a vain boast, or else it is a great increase of our responsibility. Perhaps it is not wholly a boast, yet let us confess that we have boasted too much. Our usefulness is hindered by a disposition to live on our past history;—on what the fathers of our connection did and were. Perhaps it is no boast to say that in some things those fathers did more than others of their day. But the present question is not, What did your fathers more than others? but, What do ye? We think that our fathers had a special work committed to them. It seemed to be their mission to denounce all sectarian names and creeds and terms of fellowship, as elements of weakness and mischief in the church of Christ, and to exhort the Lord's people everywhere to take upon themselves the sole name of Christians; to content themselves in their public ministrations with the simple doctrine and language of the Holy Scriptures, and to receive and fellowship one another, even as Christ receives and fellowships us all. This seed, widely sown by our fathers, and by many before them, has taken root in many communions, and great is the company of those who, though they follow not "with us", are publishing the word which our fathers loved. The publication of these principles is now no longer the special work of our denomination. The principles are widely recognized as principles of the New Testament, and in the work of proclaiming them "others" are doing quite as much as we. In some places "others" are doing far more than we; for "others" have access to the intelligent and influential classes in our chief cities, whom neither our pioneers, nor we, could ever reach. Besides, we, as a people have not now that advanced position relative

to other communions which our pioneers seemed to have in their day. Brother Goff has recently told us,—I am reporting from memory,—that in numbers and influence we have made little advance, if any, now for several years. If however we are advancing, our advance is not proportionate to that of the eager hosts around us. I cannot think that these “others” have more faith in what is called experimental, vital religion, than we have. They multiply their academies, seminaries, and colleges, endowing them liberally; so that they may secure teachers of high reputation, and attract students of the best talents. The student to whom nature has given “five talents” gains by an excellent education “other five talents”, and many such enter the service of the people in whose schools they obtain this increase of their powers. It is not the highest of motives to urge upon a communion in behalf of the liberal endowment of their educational institutions, that by means of such institutions they may make proselytes to their cause. Rather would I urge that by means of our excellent schools we may greatly increase our own and others capacity of usefulness. Certainly if we neglect our schools and colleges, we abandon the advanced places of usefulness to “others”, and consign ourselves to inefficiency and decay. A great awakening may evoke the elements of a new and powerful religious communion; but as the first generation dies off the communion will begin to dwindle, unless the energies of the people are wisely directed to the work of educating, of training, of enlarging the souls providentially entrusted to their care.

I should be sorry to leave the impression that education is the only thing, or even the chief thing, in

which we are deficient. I am now about to say to our brotherhood a few words which are hard for me to say, and may hard for them to bear. Do not think that I am therefore your enemy, because I tell you what I believe to be the truth. More to be lamented than our lack of education is our lack of fidelity to our professed principles. Nothing more generous, more catholic, more truly Christian, than our boasted "principles" can be imagined. Nothing narrower, more false, more arrogant, than some of our recent assumptions and tendencies can easily be found. Our fathers took upon themselves the name "Christians", a name originally given to Christ's disciples at Antioch. Now it is quite the fashion to call ourselves "The Christians",—a designation not given at Antioch. Our fathers, if I have not misread them, considered the whole multitude of those, in all lands and churches, who love and obey our Lord Jesus Christ, as constituting the Christian Church. We very frequently designate our own little denomination by that august title, "The Christian Church". Our fathers abhorred the spirit of sect, and would not own the name. After them came some who would have it that we are a sect, and that the wisest thing that we could do was to be *more denominational*. Soon the word "denominational" came into common use among us, and we began in every enterprise and work to seek our own denominational success. We must stamp as "denominational" all we had and did. Our missionary activities, our schools and colleges, our religious newspapers, must all be "denominational".

But is it not the worst policy that any communion of churches can adopt, to set themselves to become

strictly demnominal? to do nothing, to have nothing, that has not the denominational mark upon its forehead and upon its right hand?—to be unwilling to co-operate with “others” in any Christian undertaking for fear the “others” may reap some advantage from it? What if “others” do reap advantages? All good finds its way into the treasury of the Lord at last. The wisest thing for any man, or for any denomination, is to renounce the self-spirit, and live and work for Christ. And, should the members of “our denomination” by and by get into the way of working cordially with “others” in any and every good work, without pausing to think how it may affect “our denomination”, so much the better! Let us wholly care for the Lord, and He will sufficiently watch over whatever denominational interests of ours may be dear to Him. Breadth pays better than narrowness. “Ye are straitened in your own bowels. Be ye therefore *enlarged*”. Bigotry conserves nothing. To cherish suspicions of “others” weakens ourselves. The Christian policy,—our policy,—is to cherish the most liberal spirit of our faith; to devise liberal things and execute them with a liberal hand, and leave the result to the watchcare of God. “The liberal deviseth liberal things; and by *liberal things shall he stand.*”

## XXI

### THE GREAT ENEMY

**S**OME writer has fancifully named "H" as the best letter of the alphabet, and gives as the reason that it initializes the majority of the words which name our best things: as Health, Honesty, Honor, Harmony, Humanity, Help, Hope, Home, Happiness, Holiness, Heaven. In like manner it could be shown that the letter "D" must be the worst letter in the alphabet, since it is the initial of most of the bad things that we know. Consider the GREAT ENEMY and mark the words which represent his name, character, agency, influence, and destiny. He has his initial on them all: his name, The Devil; his kingdom, Darkness;<sup>1</sup> his subjects, Demons; his character, Depravity;<sup>2</sup> his fruit, Death;<sup>3</sup> his destiny, Damnation.

The Great Enemy sows tares over the field which first had been sown with good seed. Tares<sup>4</sup> probably designate degenerate wheat, what we sometimes call "chess" or "drips". Good seed, in the Saviour's language, denotes "children of the kingdom"; that is, good people. "Tares" then would designate men debased and degenerated by the influence of the Enemy. All deteriorating and demoralizing influences are satanic seed-sowings; and every institution and agency which debases human kind is some part of the machinery

<sup>1</sup> "While men slept, (that is, at night), his enemy came and sowed tares."

<sup>2</sup> Delights in mischief.

<sup>3</sup> "The wages of sin is death."

<sup>4</sup> *Zizania*, Greek.

wherewith Satan sows his deadly seed. We have example in the vice of intemperance. Drunkenness causes much human degradation. Temperance and sobriety tend to elevate man. These virtues and the men formed by them are "good seed" sown by the Son of Man. A sober man may become a drunkard. In so debasing himself he becomes a tare, a degenerate seed of Satan's sowing. Wherefore all agencies and instrumentalities employed for the support and increase of drunkenness are satanic seed-drills, precisely as Bible Societies and Christian Missions are machinery for sowing the good seed of the Son of Man.

According to the custom of ownership a man writes his name upon his goods; sometimes in full, often abbreviated. The farmer brands his initials on his farming implements. The mark informs whose the property is. Whose then is the great seed-drill of drunkenness? Think! It involves deterioration of good seed. It takes corn, and rye, and barley, and spoiling them for bread, turns them into poison to injure mankind. Look at this great tare-sowing machine! Whose initial is upon it? The enemy that sowed the tares is the Devil, and the seed-drill of the tares is the distillery. Mark also how the satanic initial writes its history. By means of the distillery the Devil decoys deluded dupes into dram-drinking; dram-drinking entails upon the body drowsiness, debility, disease, death; dram-drinking imposes upon society drones, demagogues, debt, dearth, damage, depopulation, depredation, dungeons, danger; dram-drinking inflicts upon the family disorder, dirt, distress, dilapidation, destitution, discord, and divorce; dram-drinking brings upon the character debasement, dishonor,

disgrace; dram-drinking brings upon the mind darkness, distraction, delirium, dotage, derangement; dram-drinking renders the soul discontented, dejected, discouraged, doleful, diabolical; then comes despair, bringing destruction by delirium, drug or dagger, and drawing on a demon's doom. Or, write its history in a single sentence: the distillery deduces dram-drinking; dram-drinking discloses dissipation, debauchery, drunkenness; deepens darkness; develops destitution; devolves disease; deluges depravity; deals dice; draws dirks; devises duels; diffuses divorce; drags death and diffuses damnation. And this is only one of Satan's instrumentalities. Yet behold the great field of humanity everywhere oversown with its deadly seedlings! Distillery! As I look upon it, it comes to my fancy as a huge letter "D", red as fire, mingled with blood. Within it are stores of ruin and murder; why not upon it its proper mark, the initial of the "great red dragon"? All this wide-working ruin but one among innumerable agencies of death and destruction!

"The enemy that sowed them is the devil". What then must he be, the author of this unspeakable mischief? Under the several names and epithets of Satan, Diabolus, whence we derive the word Devil, the Wicked One, Tempter, the Serpent, it is generally understood that the Scriptures set forth the existence of one, not of human origin, whose powers are inconceivably great, and whose spirit is malignance and mischief. This is the general opinion, although there are Christian scholars not a few who deny the personality of the Great Enemy, and who yet admit that the ancient Jewish belief was adverse to theirs, and also that Jesus seems to sanction the Jewish belief by His statements. This

some say was the concession of Jesus to an inveterate prejudice. When I think of Jesus I feel the needlessness of any attempt to refute the opinion that He ever sanctioned, either by approval or acquiescence, any serious popular prejudice. What Jesus meant to say, in any case, is the eternal truth in reference to that subject. His hearers may not always have understood His words; and we, who read from their pens, may sometimes unavoidably misinterpret their written report of the words. Happily for us, the principles of salvation are few, are frequently repeated in the gospel narrative and are reported in the simplest language. A child can understand the most of Jesus' teachings how to be good and happy; but, among other things taught by Him, especially those incidentally taught, are several in which it is difficult to attain to certainty. A prudent and modest student of the Scriptures learns that they contain many things about which he cannot positively affirm a decision.

In determining what is divine truth respecting the Great Enemy I discard as not helpful to my purpose all Scripture passages whose meaning hangs in doubt; also, all figurative and poetical representations, and likewise all passages wherein the subject is only incidentally presented. In fine, that view of the Adversary is to be sought which evidently has the unmistakable sanction of our Lord Jesus Christ.

But the views commonly taken do not have His sanction. Whence have come the current notions, of the satanic person and agency? The writer received his early ideas on these subjects from the *Pilgrim's Progress*, by help of the woodcuts which illustrated it, and which depicted Apollyon assaulting Christian, and

hideously accoutered with hoofs, horns, and forked tail! The invisible world is often shaped to the childhood conception by teachers whose childishness unfits them to be in charge of the child. Consider the sources from which many of the prevalent ideas of the unseen world and its inhabitants have flowed! Some have come from the fertile imagination of the poets, writing in verse, or in didactic prose. Bunyan's Apollyon and his demons belong to the same category with Mephistophiles in the *Faust* of Goethe; with Shakespeare's witches, ghosts, and semi-demons; with Milton's Satan and his crew; with Dante's delineations in the *Inferno*, and with Vergil's portraiture of *Hades* in the Sixth book of his *Aeneid*,—itself an imitation of Homer, that prince-poet of classic mythology. These and similar ones are the sources from which multitudes draw their notions of the kingdom of evil and its persons and agencies. With this the case, what wonder is it, if, full of such conceptions formed in childhood, they bring to their readings of Scripture the ideas of Satan and the underworld which they already have, rather than derive their ideas from the Scripture itself! This is the frequent error in the poetical and highly figurative portions of Scripture. Thus Lucifer, whose fall from heaven is depicted in the 14th chapter of Isaiah, is not Satan, the Great Enemy, but the Prince of Babylon. Also the anointed cherub, described in the 28th chapter of Ezekiel as having been in Eden, the Garden of God, and being perfect till iniquity was found in him, is not the Tempter of our first parents, but the King of Tyre. Also in the 9th chapter of the Revelation, Apollyon and all his crew from the bottomless pit are generally interpreted by modern expositors of prophecy as repre-

senting the religion and invading hordes of Mohammedanism. Similarly, in the 12th chapter, the war in heaven between Michael and his angels on the one side, and the Great Dragon and his angels on the other, which results in the expulsion of the Dragon from heaven, is generally applied to the overthrow of paganism in the Old Roman Empire by the agency of Christianity.

But it is time to turn to the reported words of Jesus. As a part of preparation for this topic I have marked in the Evangelists all the passages where Satan and his empire are distinctly brought to view. Time fails now to recount and review them all, and it will suffice to commend a similar study to any who would like to investigate the subject.

Briefly then let us now remark the names, the person, and the operations of the Great Enemy. The name Satan is Hebrew and signifies "Adversary". With the definite article it constitutes the distinctive appellation of the Great Enemy. When used without the article the Jewish usage applied it to any adversary. As a familiar instance of this usage we observe the rebuke of the Lord to Peter, "Get thee behind me, Satan, adversary!" the meaning being that Peter's view and purpose in the case were adverse to the design of God. In the Authorized Version of the Scriptures the word Devil is of frequent occurrence, but the word is the translation of three words in the Greek, all of which are represented by the word Devil. The Greek words are *Diabolos*, *Daimōn*, and *Daimonion*. The difference between the two latter is hardly worthy of mention here. The word *Diabolos* in the Greek is a compound, from the preposition *dia*, meaning

through, and the verb *ballō*, to throw: as if one were to go about flinging missiles here and there. So many go about flinging hurtful words through the community. Such are in our language called slanderers; calumniators. Sometimes we say that such are full of "flings" at everybody. Now the Greeks called a person like that, *Diabolos*. In the First Epistle to Timothy it is said that the deacons' wives must not be slanderers. The Greek word used is the plural form, feminine, of *Diabolos*. The same word in Titus 2:3 is translated "false accusers". The name *Diabolos*, from which we get our word Devil, consequently designates the Great Enemy as the fomentor of mischief among mankind; the originator of calumny and lies, and the sower of discord. With reference to this Paul exhorts the believer to take the shield of faith, "wherewith ye shall be able to quench all the fiery darts of the wicked (one)."

The Greek word *daimōn*, from which comes our word *demon*, is the other principal word which is translated *devil* in the English New Testament. *Daimōn* is not a proper appellation of the Great Enemy. It designates his subjects in the spirit world. At any rate the Greeks applied the name *daimōn* to the class of departed heroes of their mythology who exercised guardianship in human affairs. Xenophon representing a city as being prosperous, said that it was "well daimoned"; that is, well guarded. Some *daimōns* had charge of individual persons. Such was the *daimōn* which Socrates believed attended him and guided his life. Thus we observe that the Greeks used the word *daimōn* in a good sense, as a guardian spirit.

But in the New Testament the word *daimōn* is regu-

larly used in a bad sense. Anything appertaining to heathenism was in contrast to Christianity, and so was equivalent to darkness and corruption; and so every religious appellation of the heathen was bad to Christian minds. The new ideas and emotions of Christianity had to be expressed in new forms. To the heathen the word *daimōn* meant nothing repulsive, but to the Christian mind it came to signify a foul spirit of the dark kingdom, and meant what we now mean by *demon*. It is this word which is used in all those passages in the New Testament where persons are said to be possessed of devils. Thus in Luke 8:29 the possessed man is said to have been driven "by the devil" into the wilderness. It seems clear that Satan is not specifically indicated, but that par-devil, (demon), which at the time possessed and controlled the man. The *demons* seem to have been Satan's *mediums*, subordinates in the kingdom of darkness. They in their turn made mediums of such as were physically and morally adapted to subserve their foul designs.

Two appellations of the Great Enemy remain to be considered. He is called The Wicked One and The Tempter. In Matthew Jesus says, "When any one heareth the word of the kingdom and understandeth it not, then cometh The Wicked One and catcheth away that which was sown in his heart". (13:19.) This is the same personality that sows bad seed, as told in the next parable. Then his influence is positive for evil as he is sowing bad seed. In the parable of the tares he is represented as less positively evil, since he is perverting good seed. He is the destroyer of good, and an infuser of evil in his subjects. It is worthy of remark that while in Matthew's report of the parable

of the Sower, he who is designated as The Wicked One is in Mark's report of the same parable called Satan, and in Luke's, the Devil. (Matt. 4:15; Luke 8:12.) It is also worth while to mention that the petition in the Lord's prayer, which in English reads, "Deliver us from evil", is such that it should be translated, "from The Evil One". For the Greek word which is translated, "evil", in its grammatical form is of the singular number and masculine gender, and has the definite article. Consequently instead of abstract badness or evil it denotes an evil personality, The Wicked One.

The Tempter is the name which characterizes the widest agency of The Great Enemy. "Serpent" and "Tempter" suggest ideas of crafty mischief; of plots cunningly devised and malicious. Slyness and plausibility are his characteristic traits; wherefore the Apostle exhorts to "put on the whole armor of God that ye may be able to stand against the *wiles* of the Devil". Temptation is good for man, for without it self-revelation and self-knowledge are unattainable. And because self-knowledge must precede all earnest purposes of amendment, therefore it is that St. James says, "My brethren, count it all joy when ye fall into divers temptations." But he is careful to guard us against misapprehension of the source of temptation. For he says, "Let no man say when he is tempted, I am tempted of God. For God cannot be tempted with evil; neither tempteth he any man; but every man is tempted when he is drawn away of his own lust and enticed."

Two widely distinct classes of faculties and tendencies exist in man. One class comprises all that is heavenly and elevating in us; our love of justice, of virtue, of truth; in short, the remains of that original

excellence which man possessed when fresh from the hand of his Creator. The other class comprises all those selfish, worldly, and sensual dispositions which were superadded to the original nature of man by the abuse of his moral freedom, and which have been transmitted by parentage from each generation to its successor. The sum of all good traits and tendencies in man is called in Scripture "the spirit"; the sum of all our evil dispositions and proclivities is called "the flesh." Between these there is now a state of warfare. God's providence and spirit have for their object the repression of man's fleshliness, and the increase and perfection of his spirituality. Satan's agency as The Tempter consists in presenting incentives to the fleshliness of man. God works in man upon the basis of His image in him, endeavoring to warm that divine seed into life and fruitage. On the other hand, Satan addresses his temptations to the weakness of the flesh, and to the corrupt appetites and propensities implanted by the fall and transmitted to us in the blood of our ancestry. With inconceivable cunning and malice the Great Enemy approaches the soul, perceives at once its weakest points and tempts to the commission of that which in each case is the easily besetting sin, all the while guising himself as an angel of light, if need be, to compass his ends. Temptation experienced yields self-knowledge; temptation unresisted gives The Great Enemy entrance into the citadel of the heart. God permits the agency of The Tempter for the sake of the good which comes to man by the resistance to temptation.

As to the person of The Great Enemy little is said in our Bible of what form he is, and as to where he began

his being as Satan. Why need we know? Knowledge in such case would minister to curiosity rather than to edification. Those who conclude against the real personality of Satan because no description of his genesis and form is given in Scripture would do well to remember that the wise man said, "It is the glory of God to conceal a thing". Why have we no account in the Evangelists of the personal appearance of Jesus Christ? Other biographers give descriptions of their heroes. How interested might we be to know how Jesus looked; what were the colors of His eyes and hair; whether He was slender or of full habit, and such like. But there is not a word of these matters. God designs that we shall have nothing to distract our minds from that spiritual beauty and life in Jesus, which is our salvation. The corporeal therefore is carefully omitted from the Gospels, and the spiritual and divine in Jesus shine forth. Were it otherwise, we should become engrossed in the corporeal form and be lost as to the divine meaning. Now God's design in warning us against The Great Enemy is not to minister to our curiosity, but to put us on guard. His evil character therefore is set forth, but his person is veiled. The Serpent he is called in the first account of his agency. I deem it needless to prove that "the serpent" designates, not the form, but the nature of the Great Enemy, tortuous, not straightforward; grovelling on earth; cunning and venomous. That description of him is best for our needs which revolts us most from his character, and opens our eyes against his deceits. "The serpent" in Eden chills our blood, like the hiss of a snake in the grass, so that we shudder and recoil. The

pen of inspiration describes our enemy to our mental perceptions.

But enough has been said of his personality. And now, what of it all? What is it to us? Nothing surely, if he does not cross our path, if he meddles not with our happiness or our woe; but otherwise it may be much. How is it when I open the records of the two covenants made by God with man? The two volumes of God's Book, the volume of the Creation and the volume of the re-Creation, present to view a living image of God, with the glory of His divine paternity upon him. We behold Adam the First, and Adam the Second; the first man of the earth, and the second, the Lord from heaven. The first man is placed in Eden and our bountiful heavenly Father breathes His benedictions upon him. Then comes The Tempter. He addresses the weaknesses of the first pair, causes their desires to overweigh the decisions of better judgment, and entraps the man to his fall. Thus it is ever. The new-born immortal awakens to consciousness in a universe all fresh and joyous from the hand of God. Eden smiles around the babe in sinless years. Then The Serpent enters the child, weakens his faculties and brings it about that the senses are allowed to decide what is good. But that decision belongs to reason and conscience. Man's first step astray is in accepting *seemings* for *verities*. The senses are not to be trusted to teach us the good; that is the province of our higher nature. We are to walk by faith, not by *sight*. In the great drama of the Fall of Man Satan enacts the part of the successful tempter and the deadly foe.

I turn to the New Testament, the volume of man's re-Creation and redemption. There I see the Second

Adam just baptized in Jordan. As he emerges from the river, bathed in the glory of heaven, the voice of God is heard, "This is my beloved Son". Then Jesus was led of the Spirit into the wilderness to be tempted of The Devil. Will Satan dare assail the Son of God? Yes, Jesus was "in all points" tempted as we are, yet without sin. Let us then learn the lesson of Christ's temptations, since they are like our own. The Tempter watches until the hour came when Jesus hungered, and then he says, "If thou be the Son of God, command that these stones be made bread". It was as if he had said, "You are starving, but have the power by which you may relieve your necessity; and it is not right that you should perish". But no! Jesus will not distrust God, His Father. God who brings men into conditions of narrowness and trial will care for them, if they will yield to His guidance. Let them not venture to take the remedy by force into their own hands. Besides, man does not live by bread alone; he has a spiritual nature as well as that of the flesh, and the spirit is nurtured often when that of the flesh is pining. Thus Jesus repulsed The Tempter. Adam fell by yielding to the instigations of his fleshly appetite: Jesus counseled the spiritual nature, obeyed its behests and stood steadfast. When The Tempter found that he was foiled he changed his attack. He bids Jesus put God's promise to the test as if he would intimate that God might fail Him in public; better then be sure first in private, where failure would entail less disaster. The temptation pointed to distrust of God, but Jesus met it with the word, "Thou shalt not tempt the Lord thy God". There is to be no tampering with evil, no admission even for a moment of doubt of God's perfect truth and

love. The last temptation presents the glory of the world and the offer of all its magnificence and power. Satan would voluntarily relinquish his lordship over it, if Jesus would but acknowledge his sovereignty. How much easier to acquire possession of the world for God by the cession of its owner, than by the long process of conquest. But would it be right to so acquire it? It is the old question again of right or expediency. Jesus never acted under considerations of expediency. The eternal right was His. He would not worship The Devil to save the world, and He was able to save the world because He would not worship The Devil. He said, as we ever should say, "Get thee behind me, Satan; Thou shalt worship the Lord thy God, and him only shalt thou serve."

#### SHALL HOLINESS EVER FAIL?

A question of importance in connection with a discussion of The Great Enemy is this: If angels, holy beings, fell and became authors of evil, is it not possible that others who attain the holy state, and other angels, may yet fall and become evil?

The question is one involving matters which might require long discussion, and yet I may put the reader in the way of securing the answer for himself. It may be generally agreed that sin is an evil; not to man and his earth only, but to all the universe of God. And it may be accepted that, until God's final victory over sin, He will continue to be a "man of war", and His universe continue to be in conflict. In the course of this conflict there was a time in the past when it could have been said, as the Temanite said in Job, that "the heavens are not clean in his sight", and "his angels he

chargeth with folly". (Ch. 15: 15 and 4: 8.) For until the "holy beings" in heaven do discern the divine principle in holiness and become so fixed in it that they "shall never fail", the deep-searching eyes of God must be able to discern far better heavens in possibility, in comparison with which those former heavens, wherein sin was possible, were "*not clean*".

At this point we should bring to mind some of the leading thoughts in those two deep books of the New Testament, the Epistle to the Hebrews and the Revelation. For the present inquiry we shall discard the multitude of subordinate details in those two books and try to grasp only the leading thoughts, and for the present purpose we may arrange some of these leading thoughts into an order of our own, as follows:

Our Saviour's conflict with "him that had the power of death" belonged to the final stage of Jehovah's war against sin and evil. And the champion of God gained a complete and eternal triumph. In every one of the seven epistles sent from our enthroned Lord in glory to His churches on earth there is the note of victory and the promise<sup>1</sup> of share therein to every faithful contestant against the powers of evil. The victor calls His "kings and priests" to a place in God's temple whence they "shall no more go out", and calls them to sit with Him in the eternal throne. And as to these great things, "let him that hath an ear hear what the Spirit saith unto the churches".

At the close of that great Book of the Unveiling, the Redeemer, who makes all things new, showed His appointed messenger "a new heaven and a new earth" And out of that new heaven, descended to the new earth

<sup>1</sup> Revelation 2: 7, 11, 17, 26 and 3: 5, 12, 21.

the holy city of God's residence; the King's capital and metropolis of the renewed universe. That city shall stand with open gates forever, yet there "shall in no wise enter into it anything that defleth, neither whatsoever worketh abomination, or maketh a lie". "And there shall be no more curse \* \* \* \* and his servants shall serve him, and they shall see his face, \* \* \* \* and they shall reign forever and ever."

In the Epistle to the Hebrews we learn that, in these last days of His warfare against evil, God spake to us in a Son, "made much better than the angels", so glorious and excellent that at His advent the angels of God are summoned to worship Him. For the Son, anointed with the oil of the Father's gladness above His heavenly "fellows", embodies and manifests the divine principle of loving righteousness because it is righteous, and hating iniquity because it is iniquity. Any man, or even any angel, who adheres to righteousness for any reason less than God's own reason, may easily sometime fail and fall. But the Son of the Father's bosom had personal conflict with evil, such as no other being ever had; conflict with all the depths of Satan's guile and malice. Coming out of that conflict victorious, as head of the angels, as well as head of the human race, He reorganized the universe of being to correspond to His own perfect spirit of sonship to God. His own filial love to the Holy One, and His own spirit of hate to iniquity, He now pours forth as the life-power of His new heaven. The victorious and glorified Son of God loves righteousness and hates iniquity with the power of eternal principle perfected by full conflict. Our Redeemer's eternal spirit of perfected holiness and victorious sonship to God became the organizing principle

and power of the new heavens, which heavens are to endure forever. The Son's conflict with evil in the flesh, and His victory over Satan through death, was matter of deepest interest to the angel-heavens, and the very angels received knowledge of the nature of evil and the holiness of God by looking into the things connected with the sufferings of Christ, and the glory that should follow. (1 Peter 1:10-12.)

There is in Christ such "unsearchable riches" that it needs a "new heaven" as well as a "new earth" to show forth the eternal purpose that the Father purposed concerning His Son. For ages that mystery of God was hidden in the bosom of the Father, and the highest angel guessed it not. At last the fulness of the time came, and the Son of God's bosom became flesh, that He might enter into conflict with The Enemy of God, the Author of Sin, and the Possessor of the Power of Death. That conflict made it manifest to the heavens, as well as to the earth, that the character of God had not been appreciated, except by the Only Begotten Son. His conflict had reference in its benefits, not only to men on earth, and under the earth, but also to the angels in the heavens, "to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord". (Ephesians 3:10, 11.)

That new universe, or "world to come", whereof we speak was not put in subjection unto the angels. The angel heavens have passed away. In place of those old heavens we have the better heavens; the new heavens of the Son of God. There is a higher principle

than the created angelic innocence; even the principle of sonship to God, made perfect through sufferings, through conflict with evil, and with the Evil One in all his deceit and death-power. Passing through that conflict, our Lord came out of it so clear that The Enemy found nothing in Him. Even when it seemed that God had abandoned Him to the foe, He still held fast His love of righteousness. Death and Hades gave completeness to His hate of iniquity. In all the angel world none had ever hated and loved as the Son of God hates and loves. He loves righteousness and hates iniquity, just as God loves and hates. Therefore, fully pleased with *Him*, the Father raised Him to His right hand, gave Him all authority in heaven and in earth, and made Him the organizer and life-center of the new heavens, wherein dwelleth righteousness. He was made second Adam and archangel; head of both branches of the one eternal family of God. The heavenly *angels* received their filial character completed through the glorification of the Son of God, and redeemed men are to be conformed to His perfect sonship in their body and soul and spirit. As a consequence of our Lord's coming into the flesh and therein overcoming all the seductions of The Enemy, He wrested from Satan his last foothold in the celestial realms, and joyfully beheld Satan as lightning fallen from heaven. Continuing the conflict in death and in the underworld, our Redeemer brought to nought him that had power of death, and He became the possessor of the keys of death and Hades. Now, glorified with the "own self" of the eternal Spirit, He sheds upon every lover of His name His own spirit of sonship to God, in working thereby His own love of righteousness and His

own hate of iniquity day by day. In His glorified body there is not an atom to which sin and Satan have any possible approach. The time cometh when He shall set His friends before the presence of His glory without blemish, and in exceeding joy. There will be no spot or wrinkle or any such thing. The very bodies of the saints shall be made like to the body of the glory of Christ, and then every instinct and impulse and appetite of ours shall befit a child of God. Much of our present weakness unto good and strength for evil comes from the vice of blood; evil inclinations inherited from depraved ancestry. Good qualities are inherited also, yet ever "that which is born of the flesh *is flesh*", and the "flesh lusteth against the spirit"; so that it is never safe to give ourselves up to be led by the inborn inclinations. When Christ as the "Second Adam", as the "New Man", shall conform our bodies to His own, then every taint inherited from the fallen first father of our race shall be cleansed forever. Thenceforward all our members shall be organs of Christ, and all our bodily life shall be priestly service unto God.

There is one other cause of our present weakness unto good, found in the unfavorable circumstances which in this unrenewed world surround us everywhere. The whole *cosmos* lieth in *the evil one*.<sup>1</sup> And the course of this world is according to the Prince of the Power of the Air, the Spirit which now worketh in the sons of disobedience. When The Enemy of God drew man's faith to his life, the Satan took root in human nature, and the very ground of which man's body was made became "cursed". And the curse poisons the material world, making it and its belongings unkindly to holi-

<sup>1</sup> See the Greek Testament at 1 John 5:19.

ness. But by His incarnation our Redeemer gained permanent foothold in the material world, and His victory over the death-power, and the glorification of His body became the pledge that a new earth shall follow our Lord's renewal of the heavens, and Satan's hold upon the earth shall come to nought, and there shall be "no curse any more". Then all earthly circumstances and influences will favor the victorious spirit of our Saviour's righteousness; and neither in the celestial, nor in the material realms of the universe of God shall Satan, or any of his spawn ever have presence or influence again. When our Lord, after His great descending, "ascended far above all the heavens", it was in order "that He might fill all things".<sup>1</sup> The "all fullness" of His perfect filial spirit fills all the angels of the new heavens, and all the men of the new earth, with an ever-during and an ever-growing love to the Infinite Divine Holiness, and with His own perfect hatred and eternal repellency of every form of sin and evil. In a word, the life principle of the renewed universe is the "eternal spirit" of the Son of God, the lover of righteousness and the hater of iniquity. He will see to it that The Serpent's head is well bruised before He takes off His heel! And so He will pour His own spirit of sonship to God into the bosom of every redeemed child of Adam, so that the inpoured Spirit shall in each recipient become a "fountain, springing up into everlasting life."

<sup>1</sup> Ephesians 4:10.

## IN THE MIDST OF MY MEDITATION

**E**VERY great city seems to have its own distinctive idea. To see this we have but to consider Babylon and Damascus, Athens, Alexandria, and Rome among the ancient cities, and London, Paris, and Washington of our modern time. Try to think of London for Paris, or to put Babylon for Athens: what confusion of ideas! Because every great capital becomes the focus of the peculiar national or spiritual life of the people of that kingdom the very names of such towns have peculiar significance. Such names do not come by chance, but by the providential order of Him who gave names at the beginning.

Babylon, if we admit the derivation "Bab-Il", "The gate of the god, Il," is by its name the Sublime Porte of heathenism; the open gate, in a word, through which Satan poured the infernal flood of idolatry upon the world.

And the great city of those Greeks, who as St. Paul says, are ever seeking after wisdom, was fitly called Athens, the city of Athene, the goddess of wisdom. For the Greeks were providential lovers of wisdom, philosophers; and when the Greek race became Christian, they exchanged their classic temple of Athene for their great new church of St. Sophia, the Holy Wisdom, which they built at their new Rome, Constantinople.

How fitly significant also the name of the iron-powered empire which ruled the ancient world, and prepared

the modern world! For Rome in the Greek is *Rōmē*, Strength!

Of the great capitals of the world only two have had the fortune to always bear the name of a great man; Alexandria and Washington. Constantinople, named from Constantine the Great might seem an exception to the statement, but at the first it was christened New Rome, and to-day to the millions of Mohammedans it is known as Stamboul. Alexandria was the first product of the city building power of Christendom, and it has a glory immeasurable yet to come, and a new name awaiting that glory. For us and for mankind it is well that the capital of America bears the name of the righteous hero, whose patient sword vindicated our national confession of faith, that God had created all men equal and had given them equal rights as men. In every way our capital of Washington is at almost the whole diameter of the earth remote from Babel, the Babylon of Nimrod. There in the City of Confusion was hatched the great conspiracy by which false priest and bloody despot sought to reduce mankind to perpetual ignorance and bondage. But the doom of heaven has long since overthrown the towers of Babylon, and drying up her once world-ruling ideas and spirit, Babylon falls that Jerusalem may arise to fill and bless the world.

For the Jerusalem idea is excellent and glorious above all. Its full significance is divinely compounded of Melchizedek's "Salem", and Abraham's Moriah and David's Zion, and the Calvary of Jesus, and the Pentecost of the Holy Ghost, and the New Jerusalem glory of the Son of God.

The very land of Canaan is a miracle of geography,

manifestly created to be the missionary and mediatorial land of all lands; the metropolis of the human family. Our fancy is pleased to observe that the sacred ridges, which Jerusalem's triune valleys inclose, are in form *a cloven tongue*. Where all else was of divine appointment and foresight, the name could not be left to chance. Jerusalem, "Ye shall see peace!" is a summary of God's message of grace by all His prophets to all His people. Nimrod's Babel—Satan's Babylon—became the world empire of fraud and strife. But the throne of the heavenly Peacemaker is in Jerusalem. "Glorious things are spoken of thee, O city of God."

Jerusalem is the true catholic city, the place of reconciliations for all men of good-will. It is the Peace City for all the nations of the sons of Noah. The city and the country roundabout it belong peculiarly to God, for "the land is mine, saith the Lord".

Various nations and races have had control of that land for a time; but all the nations of the saved: yea, and the angel hosts of heaven, have final right and interest in that Immanuel's Land.

The great question of statesmanship is how to find a common ground on which men of all varieties may dwell together in unity. The spirit of Jesus and the Land of Canaan must come more and more into the view of statesmen, if they would really be architects of universal peace. It goes without saying that the spirit of Jesus is pure humanity, which is attainable by every man who sincerely seeks to be a child of the heavenly Father, and a brother to all. This spirit is not American nor European; not Chinese nor African; not Jewish nor Hindu, though men of all races and nations may possess it. All men are created for sonship to

God: the spirit of Jesus attained that sonship, and confers it. The humanity of Jesus is the universal and ever-during humanity; the future delight of all nations. America's great benefit to mankind is the character of Washington. Were the world full of Washingtons there would be liberty and justice for all, and all would seek a nearer relation to God by adoring and following His beloved Son, our Lord Jesus.

America would be fulfilled if all her children were in character equal to Washington. That would be the supreme reach of the American idea. But God has provided some better thing for us and for the world. Not Washington and America, but Jesus and Canaan, are to be the union spirit, and the union land of mankind.

Let us now think of that Holy Land. In the earlier ages it was the possession of the ancient, the imperial and splendid stock of Ham. While Jerusalem was yet "Salem" it was the sanctuary-metropolis of the land of Canaan, taking its name from Canaan, the youngest son of Ham. When the Babylonian lie had wrought the ruin of the Canaanites by making them the worst idolaters in the world, they in that fact forfeited their trusteeship of God's land. They lost their ancient nearness to His presence, and the right to minister at the Rainbow Altar of our father Noah was transferred by the blessing of Melchisedek to Abram, of the stock of Shem. A twofold blessing was imparted when that venerable priest of the "Possessor of heaven and earth" blessed Abram, as he returned from victory over the allied powers of Babylon. The first of these recognized as Lord of the world the man who had ransomed the captives of Babylon without price. But also the

angel of Jehovah called unto Abraham out of heaven, and declared by the oath of God that the seed of Abraham should possess the gate of his enemies. We are to remember that in heaven's view the gates of Hades are enemies, and these "shall not prevail" against that Seed in whom "shall all the nations of the earth be blessed." Both these blessings, that of the priest Melchizedek, and the other of the angel world, were pronounced in Jerusalem, at the Mountains of Zion: "*for there the Lord commanded the blessing, even life forevermore*".

And so, as the place of the twofold blessing of heaven and earth, Jerusalem in the Holy Land became a type, or parable, of that heavenly Jerusalem, in which the spirits of just men made perfect become fellow citizens with "an innumerable company of angels".

#### GEOMETRY OF THE HOLY CITY

Recently as I was nearing our great metropolis I read a newspaper announcement of a sermon on "The Broad Church". Soon after, as the city came into view, the tall spire of Trinity Church naturally brought to mind The High Church. Presently fancy began to play pranks with me and carried me back to my school-boy days; back to where "our fellows" were taught in their first geometry lesson that extension has three dimensions; length, breadth and thickness. I think that what here follows might be called a dream, for the vibration of the railway cars always lulls me to drowsiness. However, whether it were a dream or a meditation, my thoughts began to shape themselves on the geometry of the New Jerusalem.

Broad Church and High Church! Is there then one

church that possesses all the breadth and another that has all the height? Or does the church of Christ, which is one, combine both breadth and height? Then I remembered what St. John wrote of the New Jerusalem; how he saw one of the seven angels take "a golden reed to measure the city", and how he learned that "the city lieth foursquare, and the length is as large as the breadth. The length and the breadth and the height of it are equal".

Length! Breadth! Height! At this point; for in dreaming we jumble things together thus; the apocalyptic angel with the golden reed faded from my imagination, and in his place appeared a familiar geometry class of years gone by, seated before a blackboard, near which stood our old tutor, with his pointing rod in one hand, and a piece of chalk in the other.

"Here", said the tutor, as he drew a line on the blackboard, "is the first of your three geometrical dimensions. We call it length. It has position and direction. But it incloses nothing. Of itself it cannot constitute a solid, nor even a surface. If, however, you draw another line, making a right angle with the first, you superadd breadth to length and obtain the elements of a square. You have now a field to build upon. Next, add the third dimension, height or thickness. You draw another line at right angles with the first and second, and perpendicular to the plane which they inclose, and this gives you a cube, a solid. Apart from the solid there can be neither a real surface nor a real line. They could exist only in imagination, for there is no real breadth and height without length; nor real length and height without breadth, nor real length and breadth without height."

Thus far I had dreamed the tutor's explanation of the three geometrical dimensions, when suddenly as he was ringing the changes on length, breadth and height, the angel with the golden reed returned to my imagination, and announced the results of his measurements of the Holy City, "The city lieth foursquare. The length and the breadth and the height of it are equal".

Length is a line. But every line begins and ends with a point. As geometry has it, a straight line is the shortest distance between two points. The base line of that city which lieth "foursquare" is of course a straight line. What then are the two points which it connects? What can they be other than he who, immediately after the vision of the Holy City to John, declared of himself, "I am the beginning and the end?" But how can he, the One Lord, be the two points which the base line of the Holy city connects?

The question is worth our consideration. The New Jerusalem began where the Old Jerusalem virtually ended. The Day of Pentecost was the time, and our Lord's resurrection and ascension was the beginning of the Holy City. When after his ascension he was glorified with the personal fulness of the Father, which overflowed and filled with new life the souls of those who desired His coming, He fixed the first point of the base line of the New Jerusalem. Thence onward as straight as the Divine government can go to its destined end, we trace that base line of the length of the Holy City to Christ, the organic fulness of God's creation. For when Jesus was glorified with God's personality, He became the nucleus around which all that was holy in the universe began to rearrange and reorganize itself. All things, both celestial and human, began to

grow up into Him, as members of Him, the vitalizer and organizer of them all; until at last the whole creation should be crystallized anew into one infinite body of Christ. This the apostle Paul declares in the first chapter of his Epistle to the Ephesians:

"Blessed be God, who hath made known unto us the mystery of his will, that in the dispensation (economy), of the fulness of the times, he might gather together in one all things in Christ, the things in the heavens, and the things on the earth, even in him."

So we perceive that the point at which the base line of the New Jerusalem begins is Christ's person glorified with the fulness of God; and that the point with which it ends is Christ, with His divine fulness, organizing all receptive beings into relations of personal membership to Him their Head, until the universal family of God becomes one vast embodiment of the glorified Son of God.

But let us withdraw our thoughts from the idea of the outward form of the Holy City and meditate upon the meaning of the spirit. The New Jerusalem is a new spirit; a form of character; an interior, divine life. It begins with the acquisition of knowledge concerning the Son of God. The far-reaching intellect runs the line of saving truth from beginning to end. Shall we then say that the length of the Holy City is its truth? Who learns to think the thoughts of Christ fixes the first of the dimensions of the Holy City. This begins as meditation and study, the work of the intellect. The line of speculation and thought is long, but it has no breadth till the truth of the head becomes also the truth of the heart; the "truth in love". Intellect goes as straight as a line to its object. Love is diffusive, expansive, all-embracing. As truth, intellectually ap-

prehended, gives the soul its base line of operation, its length; so affection, sympathy, benevolence, philanthropy based on truth, give the soul its breadth. When the Holy City comes down into the life of any man it tends to make him broad. The New Jerusalem spirit tends to become as broad as Jesus Christ. It seeks to embrace all the objects of the Saviour's love. Its platform cannot be a few narrow planks of speculative belief, or non-belief. Its area, its field of operations, has Christ for its base line, and Christ's love for its breadth. To these superadd height, which is the loyalty of the will expressing itself in acts of obedience to God, and you have a solid spirituality. For without the upbuilding energy of a working obedience and loyalty to the Most High, truth becomes vain speculation and mere idealizing, and philanthropy sinks into sentimentalism. But truth, duty and love combined; or what is the same, thought, feeling and action; these furnish the three dimensions of spiritual extension, and constitute a solid character.

Truth intellectually perceived may make a theologian; a sort of surveyor in the field of God, who can run his lines of doctrine through the air, and leave no trace of good behind. So, too, sympathy and philanthropy, without the fellowship of truth and duty, become sentimentality, or weak fondness; pitying its objects, petting and spoiling them. So, too, the sentiment of loyalty to God, while it may energize the soul to glorious deeds, may leave it superstitious, harsh, ascetic. The New Jerusalem character is a harmonious blending of the far-reaching truth; the broad, extending sympathy with man, and the high aspiring

energy of loyalty to heaven. Surely "the length and the breadth and the height of it are equal".

Any intellectual apprehension of truth that calls not forth the heart to broader sympathy is practically useless; it is an excrescence and a deformity to the soul. What is length without breadth? What is the farthest reach of theological knowledge without a corresponding breadth of affection and sympathy? And what were both of these without that crown of character, a lofty aim and effort to be loyal to the Supreme God?

Some churches so-called, unlike the New Jerusalem, run all to length: they shoot a line of theology through the air, and what of it? Other churches boast of their breadth. They call themselves broad, but they are no broader than the church of Christ, while they may not be nearly so high. The excess of any one of these spiritual dimensions is a defect. Give us all the elements, and let us have them in their symmetry. As fast as we gain truth, let it pass over into love to man and build us up into duty to God.

These reflections may properly close with two passages from that foursquare man, the Apostle Paul:

"O ye Corinthians, our mouth is open unto you; our heart is enlarged.<sup>1</sup> Ye are not straitened in us, but ye are straitened in your own bowels. Now for a recompense in the same, (I speak as unto *my* children) be ye also enlarged."<sup>1</sup>

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthened with might, by his Spirit in the inner man, that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and

<sup>1</sup> 2 Corinthians 6:11-18. "Enlarged" here is "broadened," and is from the same root as the word "breadth" in the report of the dimensions of the Holy City.

depth, and height: and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." (Ephesians 3: 14-19.)

To such a prayer, *Amen and Amen!*

#### FAITH IN THE LORD

Our joys and our strength come from our loves. To become possessors, sharers, of God's joy and strength, we must love as He loves forever, and that is only this, that we must at last love Him, the Altogether-lovely. But trust goes before love and prepares the way for it. The loveliness of the lovely is shown forth, not to the indifferent heart, but to the heart that trusts. If we come to trust God fully, then He can show His love to us, so as to transform us into the spiritual likeness of that love. By and by when we see Him as he is, we shall be like Him. Here and now we see Him not; except in the chosen ones of His grace, and chiefly in the Dear One of His bosom, in whom all fulness dwells. In Him we behold the shining forth of His truth and love, and we are able to trust. Indeed we should be false to our own best powers if we did not trust the true one, the holy one; the creator, upholder, benefactor, redeemer, educator, Father and eternal friend. To learn to trust that which is worthy of our trust; to put reliance where it belongs; this is our schooling or spiritual preparation for loving the eternal loveliness; and such loving will make the lover lovely, and will open to him in those holy and enduring affections powers of an endless life. Those spiritual affections do not use themselves up, and burn themselves out, as do the earthly affections, which pass away by their exercise. The lust of the world passeth away, but he that doeth the will of God abideth forever.

In order that our life there, in the world unseen and eternal, may be an endless power of loving, our life here must mainly be a divine training to enable us to exercise the power of faith; that is, to trust God. The trying of our faith is that thing "more precious than gold", which this life will abundantly furnish to every one whom God chooses for Himself. Therefore if we get that which is best in this life, let us lift up the hands which hang down, and let us give thanks with elated hearts, that the Father thinks so highly of us that He is continually training us to be His blessed children, to be partakers of His holiness, to love as He loves forever, to think His thoughts, to live His life, and to joy forever in His joy!

#### THE PRESS AND THE CHURCH

The press is in this day exerting a wider influence upon society than the pulpit. The latter utters its voice each Seventh Day to such as congregate to hear it, but the former is speaking incessantly. Society reads every week a hundred times more than it hears from the pulpit. Ought not the press therefore to be the object of especial interest and care to the church of Christ? Could we multiply preachers indefinitely, and send them forth into society, it is doubtful if we could thereby reach the great mass of the community, at least immediately: for so many and so strong are the popular prejudices in regard to religion that few communities are found in which the masses willingly attend the ministry of any order of preachers, and especially that of preachers of liberal views and progressive tendencies. But men will read who will not hear; and a well and kindly written tract will often be

received cheerfully from the hand of a friend and neighbor, and be read attentively by people who refuse utterly to attend the preaching of the same truths from the pulpit.

I think it would be well therefore if our churches interested themselves particularly in the dissemination of Christian truth by means of tract publications. I do not mean the publications on wornout themes of theological controversy, such as the Trinity and Vicarious Atonement and Total Depravity; nor yet discussions of those other fruitless topics: Capital Punishment, the Sabbath Question, the Intermediate State and the like. We have had so much from both press and pulpit on these and kindred subjects that, whatever good may have been effected by each particular discussion, there seems to have resulted the great evil of leading the minds of men from the far more important matters of Christian practice and life. That truth which stands in closest relationship to our supreme interest should ever receive the chief consideration of the believer in Jesus. What that truth may be in any particular age, or under particular circumstances, must be left for the Christian judgment of that period to determine. Each age, I presume, has its peculiar needs, to which the enlightened Christian philanthropist will devote especial attention.

The great need of this age, if I have rightly interpreted it, is union among Christians. The crying sin of the world just now is the sectarian spirit in religion. If Christians were one, acting together in the spirit of our common Master, how speedily would all the evils of society disappear before the giant progress of the united church! Regarding thus the union of Chris-

tians as vitally important, I mourn that those who profess to regard it in the same light do not fully enter into the work, instead of wasting their energies, as many do, on subjects only speculative, or purely denominational. Thus there is one professed friend of the pure and free principles of Christ who has been issuing tract after tract on such subjects as *The Annihilation of the Wicked*, *the Unconsciousness of the Soul between Death and the Resurrection*, *the Sabbath*, etc., etc., but who has printed scarcely a word on the great and soul-destroying evils in the church and in the world.

Another professed adherent of our free and holy principles, also a minister of the gospel, gives himself to the publication of a weekly sheet with whimsical title, devoted to the extirpation of Free Masonry and Odd Fellowship. Why so? brother! Does society groan under no worse afflictions than those of secret societies?

Another brother, editor of the paper most widely circulated among us, closes his columns not infrequently against earnest discussions of subjects of religious interest; but fills half his paper with commonplaces, with clippings from other periodicals, and with readings for children.

I complain of these things, but I do not speak harshly. Doubtless these brethren are well-meaning and are doing something for the great cause of moral progress; but might they not be serving in spheres of wider and more useful influence? I blame no man for being intent upon one thing. All pre-eminently efficient men are necessarily men "of one idea"; that is, they have one object which absorbs the whole energy of their

hearts. But should it not always be that object, which after a careful survey of the field lying open before their moral vision, they shall recognize as the central truth, the central need, the central duty?

#### ATTENDANCE TO READING

In his first Epistle to Timothy the apostle Paul exhorts the young minister to "give attendance to reading". It is probable that he meant chiefly the reading of Scripture. Nevertheless there is evidence that his own reading was not restricted to the sacred literature of the Hebrews, and as the Christian ministers in that age were frequently compelled to engage in controversy with partisans of the various heathen philosophies and religions, it is reasonable to suppose that the "reading" enjoined upon Timothy was understood to comprehend Greek literature as well as Hebrew. Timothy was doubtless aware that Paul was accustomed in his speeches to Grecian assemblies to confirm his statements by quotations from their own poets; and he must have been conscious that his own position<sup>1</sup> rendered it imperative for him to acquaint himself with the Greek literature; for Timothy was set for the defense of the Gospel in Ephesus, the metropolis of Proconsular Asia, a city of great renown, which abounded with heathen orators and philosophers.

If we restrict this apostolic injunction to the reading of the sacred literature of the Hebrews, and allow it to be equally binding upon ministers of the Gospel now, we shall be compelled to admit the necessity now for a range of reading somewhat wider than what was necessary to Timothy; for, before a minister in our day

<sup>1</sup> Timothy was bishop, the chief minister, of Ephesus.—ED.

can read the Scriptures understandingly, as Timothy read them, familiar as he was with the languages in which they were written, he must by his own study, or by help from others, learn the signification of the Hebrew and Greek idioms which the sacred writers used. And when it is considered, in order to enable an English-speaking person of this century to read understandingly what God communicated by prophets and apostles to the Hebrews and Greeks of long past ages, that it has been found necessary to examine the usage of words and phrases in the surviving literature of Ancient Greece, and also to compare the radicals and idioms of the Arabic and Syriac languages to discover the signification of many passages in the Hebrew Scriptures; and when it is considered furthermore that a multitude of Biblical passages would yield us no meaning, even if they did not utterly mislead us, were it not for the light that is shed upon them by the knowledge of ancient geography, arts, customs, science, philosophies and religions, which learned men have derived from the surviving records and monuments of antiquity; when all this is considered it will not seem unreasonable to assert that, in order to give adequate "attendance" to reading the Scriptures, it is necessary at the present time to be acquainted with a considerable amount of information contained in books which have been written in different countries and ages; which books the intelligent student of the Bible will seek to know something of, if not by study in the original languages, at least by the aid of those writings in which learned men of our own day communicate the results of their careful and extensive researches.

## THE HEART AND LUNGS OF THE BIBLE

If the Bible be opened at a venture, it will probably open at the book of Psalms. The Psalms have been called the heart of the Bible. Accordingly they rightly occupy the central place in the Sacred Volume. They are the most devotional of the holy books. Consequently the words "prayer," "praise", "heart", "God", occur with peculiar frequency in the Psalms. We may say then that the book of Psalms is the *heart* of the Bible.

But something besides a heart is necessary in order to give completeness to any organic body. The province of the heart is in the inner life, but there must be an outward life also. In the natural body we find two great organs of life; the heart and the lungs. The heart has relation to the inner life of the body, while the lungs have especial relation to the external world, to the outer life. These two great organs lie side by side in the natural body.

Now if we call the Psalms the heart of the Bible, not far from it is another that we might call the lungs of the Bible, because of its special relation to the outward, the worldly life of man. Side by side with the Psalms you find the book of Proverbs. If the former is the most devotional book of the Bible, the latter is the most practical and business-like. Its characteristic words are of the world, and it uses with peculiar frequency such terms as "knowledge", "wisdom", "prudent", "diligent". The Psalms is the book of the spirit, and its leading themes are piety, self-examination, meditation, aspiration and thankfulness. But Proverbs is eminently the book of the head and the hands, occupying the life of observation and action. One might get an

idea of Proverbs by calling it "Poor Richard's Almanac, Inspired". The Psalms carry our thoughts upward, heavenward; the Proverbs lead them naturally outward and earthward. The Psalms express God's providence; the Proverbs utter man's prudence. The former are full of devotion; the latter is full of worldly thrift and success. Such in simple contrast are the books of Psalms and Proverbs.

What lesson may be learned from the juxtaposition of these books in the volume of Scripture? Possibly the lesson is that the perfect character must possess both these traits; devotion and practicality. Neither of them is sufficient alone: both are essential. We may not say, heart OR lungs; but heart AND lungs. Devotion alone does not thoroughly equip the man of God. The book of devotion asserts this truth when it says, "A good man \* \* \* \* will guide his affairs with discretion". (Psalms 112:5.) But practicality alone is not the whole excellence of character, for the Proverbs declares, "Keep thy heart with all diligence, for out of it are the issues of life". (Proverbs 4:23.) But even keeping the heart requires the help of heaven, for the Wise Man tells us again that "the preparations of the heart are from the Lord". (Proverbs 16:1.)

From these passages it appears that neither the Psalms nor the Proverbs favor the partial and one-sided idea that mere devotion, or mere practicality, will be sufficient for us. In order to constitute a complete and harmonious character there must be the blending together of devout emotions and useful practices. In relation to this, however, many persons run to extremes. Some give themselves up to mere devotion. They are mystics, full of rapturous feeling, but not correspond-

ingly useful. There is danger that this class may become morbidly self-conscious and spiritually proud. This was the vice of the Pharisee. Another class give themselves to practicality. They are apt to develop a hard, matter of fact and domineering spirit, with materialistic conceptions of the universe, and virtual denial of the Divine Providence. Their over-consciousness of their sagacity and efficiency tends to such outcome. Our American character partakes largely of the self-glorying characteristics of mere practicality. This spirit, in its fulness, dethrones the Divine Governor, seeks all authority in its own wilfulness, and ascribes all success to its own efficiency. That great practicalist, Nebuchadnezzar, exclaimed, "Is not this great Babylon, which I have built?" God answered his folly by unbalancing his mind, so that he ate grass with the beast of the field, until he learned in tribulation that "the heavens do rule".

The Psalms teach us devotion, trust, worship and the ever-presence of God. These things are the very heart of our life. But human life belongs now to this world and must have its activities of the head and the hands. Wherefore God, who in the Psalms communes with our secret heart, in the Proverbs teaches us practical efficiency and worldly success. The book of Proverbs contains God's gospel of diligence, industry, economy and secular prosperity. In times of financial and commercial distress the sufferers will do well to study the book of Proverbs; yet not to the neglect of the Psalms. If business men would conduct their affairs according to the maxims of Proverbs, they would have gradual and safe gains, and would avoid seasons of commercial disaster and wide spreading bankruptcy.

If the man who is rich in devotional feeling and unskilled in the efficiencies of secular life would esteem diligence and its rewards; economy and its full-handedness; or would flee from debt, with its train of perplexities and temptations; or would escape from suretyship, with its manifold troubles, let him study Proverbs as well as the Psalms, and add to devotion practicality.

So too, if the business man who knows all that is meant by diligence, economy and thrift would escape such a final and bitter disappointment as Solomon so mournfully describes in the history of his life labor, let him learn betimes the divine lessons of the Psalms; ascribe all his success to the fatherly providence of his God; enkindle devout emotions in his heart by meditations on his redeeming grace, and cheer his spirit by hopes and glimpses of "the Better Land".

Even so Psalms *and* Proverbs, side by side! Heart, head *and* hands! Piety *and* prudence! Sanctity *and* sagacity! Worship *and* work!

#### A CHRISTIAN BY NATURE

Of course no man is so good by his first birth as to have no need of being "born again". Nevertheless it is an inestimable blessing to any one that he comes of good stock; that his fathers before him were Christians, and that consequently he a "hereditary believer", a Christian by nature.

Qualities and inclinations run in the blood according to a law, which is not yet fully understood, and yet a real law,—that of hereditary transmission. The drunkard's thirst runs in the blood of his children, so that in some instances they take to drunkenness as naturally as the child inheriting scrofula takes to consumption.

Whiskey in the father's blood curses his unborn children, and by the same law of heredity entailed holiness may reappear as inborn tendencies to goodness in the child.

When we say that a man is "a born poet" we do not mean that he can write good poetry without training and instruction, but that his native disposition to poetry is so strong that he takes to it readily and succeeds in it without painful effort. I would say of John Wesley that he was a "born Christian" and a "born preacher" as well. The sanctified spirit of the mother sanctifies the nature of her unborn child, so that he turns naturally and easily to goodness, and in some instances is "filled with the Holy Ghost, even from his mother's womb". (Luke 1:15.) Our churches ought to rate more highly the birthright portion of their membership. The children of Christian parents, those who are Christians by nature, are the most richly endowed, and the most faithfully continuing portion of our church membership. Individual exceptions I acknowledge. But I would say that any average ten Christianly-born and Christianly-nurtured children of the church would be worth more to the church than any average twenty, thirty, or fifty of those who come into their Christian life by the violent wrench necessary to break loose from their old, ancestral unsanctities. Our ministers should think more of those, who, though not yet Christians in personal experience, are nevertheless in a just and very important sense Christians by nature. "I thank God, whom I serve *from my forefathers*, \* \* \* when I call to remembrance the unfeigned faith that is in thee, which dwelt *first in thy grandmother Lois, and thy mother Eunice*", so wrote Paul to Timothy.

(2 Timothy 1:3, 5.) A hereditary believer writes to the hereditary believer and thankfully commemorates that beneficent law of God by which they both inherited a believing nature.

Before the Gospel came, that believing nature could lift them no higher than to make them Jews. Yet that was a great lift, and Paul recognized it when he said to Peter at Antioch, "We, who are *Jews by nature*, and not sinners of the Gentiles". (Galatians 2:15.) By a great struggle the Jews had gained their freedom from heathenism. But at last their victory was stamped upon the very nature of the Jew, and their fathers' faith tempered their children's blood. So, too, heathen nations age after age, inheriting the corruptions of heathenism from their heathen ancestors, went astray, as soon as they were born, because they were hereditary and inborn heathen. And as such the Ephesians were "by nature children of wrath", even as the other heathen. (Ephesians 2:3.)

The coming of the Holy Ghost not only made it possible for every human creature to be regenerated, but also made generation itself a ground of grace within the fellowship of the redeemed. Christian tendencies were inborn in the children of Christian parents. So strong was the renewing energy of the Christian spirit, that even when one of the parents was a Christian, and the other a heathen, as with Timothy, the child inherited the dominant tendencies of his nature from the Christian parent. In accordance with this Paul wrote to the Corinthians, "the unbelieving husband is sanctified by the (Christian) wife, and the unbelieving wife is sanctified by the (Christian) husband: else were your children unclean; but now they are holy". (1 Corin-

thians 7:14.) Thank heaven! The children of a Christian parentage, though needing instruction, nurture, and spiritual quickening, may be nevertheless Christians by nature.

To this great truth it has been said that David wrote, "Because I was shapen in iniquity, and in sin did my mother conceive me".<sup>1</sup> David did say that, and it may have been true of him, and it was true of his first child by Bathsheba. But it is a far different matter when we speak of the children of Christians. And David says again, "The wicked are estranged from the womb; they go astray as soon as they are born".<sup>2</sup> But this is said of the children of the wicked, and not of the children of Christians.

It is also said in Job that God "put no trust in his servants, the stars are not pure in his sight; how much less man that is a worm".<sup>3</sup> But that expression makes nothing against the idea that one may be a Christian "by nature". For Eliphaz, the Temanite, who spoke the words just quoted was as much mistaken, as any of the good brethren are, when they quote Eliphaz, and suppose that in so doing they are quoting the words of inspired truth.

#### SEVEN WISHES

God offers me seven wishes. He is able to do "exceeding abundantly above all that we can ask or think". Seven wishes of my heart He will give me, if I wish for the best things. If I wish for trifles or nothings, He will leave me to fulfil my wishes myself. I must learn to wish wise wishes.

When I was a child, if seven wishes had been offered

<sup>1</sup> Psalms 51:5.

<sup>2</sup> Psalms 58:3.

<sup>3</sup> Job 25:6.

me I might have chosen a whistle, a ball, a hoop, a knife, a sled, a kite and candy. My childish heart might have thought that these things would make me perfectly happy. But after a few years my child-heart was outgrown and I had the heart of a man. May man-heart cares not for the whistle, the hoop, or the candy, I am full of new wishes. Could I have seven wishes that I would make now I could be happy always. And yet I may outgrow my man-heart, as I outgrew the heart of my childhood.

These seven wishes which the Almighty Father offers me make me glad and make me tremble too! Could I ever get the courage to make my last wish to God? What if a hundred years hence, or a hundred ages hence, or ten thousand ages hence, I should so far have outgrown my present greatest wishes that I could only look down upon them, as I now look down on the discarded toys of my childhood! Ah! when I make my seven glorious, fearful wishes to God, may He help me to form them! Lord, teach us to pray!

A wish grows into a prayer, when we empty it of self-love and lift it up to God. A prayer is a wish to God.

Those seven wishes which God offers us, what are they?

They are the same that Jesus recounted to His disciples when in answer to their request for guidance in their wishes to God, He taught them to pray, saying, "Our Father which art in heaven".

1. "Hallowed be thy name!"
2. "Thy kingdom come!"
3. "Thy will be done in earth as it is in heaven!"
4. "Give us this day our daily bread!"

5. "And forgive us our debts, as we forgive our debtors!"

6. "And lead us not into temptation!"

7. "But deliver us from evil!"

I see that my first wish must not look toward myself: neither my second, nor my third. I must not begin by saying, My, My, My. I must seek *first* the kingdom of God and His righteousness. So in my first three wishes to God I say, Thy, Thy, Thy. I can never wish wisely till I learn to deny myself. Therefore looking away from myself and up to God, I wish,

First, that the glory which God is may be made known to all; that we may sanctify the Lord God in our hearts: "Hallowed be thy name!"

Second, I wish that the holy realm of truth, and love, and bliss in the bosom of God, may come forth and down, to organize all the things of nature, and all the faculties of man, into a visible kingdom of righteousness and peace: "Thy kingdom come!"

Third, I wish that all self-will may cease, both in me and in all men; so that there may be a final end of all sinning and all selfishness; that the perfect will of God may lead all the powers, and shape all the life of man, till the earth become the perfect image of heaven: "Thy will be done in earth as it is in heaven!"

When these three wishes are fulfilled, then will all men worship the Father, enthrone the Son, and be filled with the Holy Ghost. Then will God be all in all. My heart has nothing more to wish concerning things eternal.<sup>1</sup>

But I still have wishes that touch my own place in

<sup>1</sup> At this point Dr. Craig left his manuscript on the Seven Wishes unfinished. The four that touch humanity have been supplied by the editor.

the universe and which, under proper restraint, are necessary for the completion of my own tasks, and for the fulfilment of my destiny as a moral being. God Himself must wish before He can create, and man his child, made in the "image of God", must wish, if he is to live and achieve anything worth his living. So after invoking the glory of God and His kingdom:

Fourth, I wish for daily bread; for the bread "convenient for me"; the sustenance which is best fitted to build up my body and enable it to work harmoniously with the plans of God. And to assure that it shall be "convenient for me" I dare not trust my own planning, but come to God day by day to ask it of His hand: "Give us this day our daily bread".

Fifth, I wish to feel that there is no shadow between my heart and the eternal throne. I am aware that "when I would do good, evil is present with me", and that between mistakes I have made and sins that I have committed some others have suffered. In their injury God has been injured also. I may have made the wrong right with men, but it is still to be made right with God. I am needing His full mercy: may I extend to men who have harmed me the same mercy that I ask for myself: "And forgive us our debts, as we forgive our debtors!"

Sixth, I wish that my path be cleared of sins and pitfalls. I am still weak and "sin dwelleth in me". Trials there are which I cannot escape and fiery temptations that I must face, for my own moral growth. But I must not tempt temptation, nor go willingly into any "fenced cities" of wickedness. And so I pray that by God's help and my own together there be no needless

trials "as by fire" for my poor heart: "And lead us not into temptation!"

Seventh, I wish to escape "the wiles of the Devil". It is enough for me to struggle with the "contradiction" of a "present evil world". How can I stand against "principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" if I move on alone? In such solitary contest I must inevitably fall. But God is my helper and He can deliver, smiting the Adversary hip and thigh. And so, "though I walk through the valley of the shadow of death, I will fear no evil. For Thy rod and Thy staff, they comfort me". In my darkest hour I pray with trust: "Deliver me from the Evil One".

And so, with my seven wishes I pass on in daily fellowship with the Father, assured of the final triumph of the kingdom, and of the glory that awaiteth the sons of God in the consummation of the ages.

#### WHAT IS TRUTH?

Some ingenious master of anagrams transposed the letters of Pilate's question in the Latin, "*Quid est veritas?*" "What is truth?" and produced an accurate and beautiful answer in the words, "*Est vir qui adest*",—"It is the man who stands before you". Certain it is that the prisoner in bonds who stood before that Roman governor was the living embodiment of the highest truth that the universe produces.

There are three universes; or, to speak more correctly, three modes or degrees in which the universe is comprehended. These are the physical, the intellectual and the moral. The first is the universe of sub-

stances and growths. The second is the universe of perceptions, thoughts and ideas. The third is the universe of affections, of living loves.

Each degree of the universe possesses a light which is peculiar to itself; in which as any object is viewed, it appears variously and impresses us differently. The true view of any subject is that which we obtain by looking at it in the light of the highest life. We apply this principle in the examination of the subject before us.

"What is truth?" asks Pilate. But Jesus had said, "Thy word is truth". What then is God's word? The man who has the light of the first universe only would say that God's word is a Book, composed of paper, ink and leather, and covered over with representative forms. This is all that the man who looks to the outward and natural universe can tell. But this answer is true only for the material universe; it is not true in the intellectual universe, nor in the moral. The Word of God in the outward universe is a volume of representative forms. But what do these forms represent? All outward forms are revelations of inner meanings. So the whole material universe, could we but read it, is a record of the thoughts and ideas which exist in the Creative Mind. The universe of matter must be read in the light of the universe above it, if we would comprehend its meaning.

Now put the question, "What is God's Word?" to one who will view it in the light of the second universe, and you will be told that the Word of God is not a material volume containing representative forms; but is the system of thoughts and ideas which those forms represent. God's Word, he will tell you, is not the

letters and signs before you, but is the meaning which they signify. The Word of God is truth; and truth resides in mind, not in matter. The emblems and signs of truth may exist in the outward universe, but truth itself has its home in the universe of ideas. So might a dweller in the second universe answer the question.

Ask now of a dweller in the highest universe whether ideas are truth, and what must he answer? He would say they are not; that ideas are the intellectual forms in which truth is embodied. Truth lives and acts. Truth is spirit. Thought is its spiritual body and ideas are its spiritual limbs and members. Ideas are as inert and useless, until truth has taken up its abode in them, as the body after the soul has departed. The ideas are not truth. Truth is that which the ideas represent. Ideas represent living, acting love. Christ said, "I am the truth". Now Christ lives truly and entirely in the third universe. A dweller in the second universe may have an idea of what Christ is; but that idea is not the truth, but only the intellectual representative of the truth.

The Word of God is Jesus Christ. When a dweller in the highest universe conceives of truth, he thinks not of words and sentences, nor of ideas; but of the holy and beautiful soul of Jesus. And grasping that holy soul with all the energy of his regenerated affections, he presses Him more and more into his heart, receiving within himself the living Christ, and forever growing into the likeness of the divine love.

How does the Master raise us up to the third degree of the truth? It is by descending into the first degree. Man first appears in the sphere of the material uni-

verse. This universe is the dwelling-place of the unregenerate soul. To this lowest state of life, Christ, the Truth, now descends, incarnated in a Book, or in some other material representative of ideas. This material representative of truth is grasped by the intellect, and made to yield its meaning, its ideas, which are as has been remarked, the intellectual forms of truth. Upon these the higher affection seizes, nourishing them with a heavenly life, and molding itself into the image of the unchangeable and eternal truth.

#### AN INTERPRETATION OF LOVE

Recently I made a translation of John 21:15-17. What is here given is what I wrote, and I place it side by side with our common translation, or Authorized version.

So when they had dined, Jesus said to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs.

He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep.

He said unto him the third time, Simon, son of Jonas, lovest thou me?

Peter was grieved, because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things, thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

So when they had dined, Jesus said to Simon Peter, Simon (son) of-Jona, lovest-thou (1) me more than these (2)? He saith to-him, Yea, lord; thou *discernest* (3) that I-friendship (4) thee. He-saith to-him, Feed (5) my lambs.

He-saith to-him again second-time, Simon, (son) of-Jona, (6) lovest-thou me? He-saith to-him, Yea, lord; thou discernest (7) that I-friendship (8) thee, He-saith to-him, Tend (9) my sheep.

He-saith to-him the third (time), Simon, (son) of-Jona, (10) *friendshippest*-thou me?

Peter was-grieved because he-said to-him the thirde (time), (11) *Friendshippest*-thou me? And he-said to-him, Lord, thou-discernest (12) all things; thou knowest (13) that I *friendship* (14) thee. Jesus saith to-him, Feed (15) my sheep.

The translation is hardly such English as one would wish to find in our Bible; but it may be admitted here

as giving the sense of the original more accurately than it is given in the extract from the "Authorized" version.

It may be charged against the "Authorized" version in many places that it overlooks important distinctions in the Greek words, and so fails to put the English reader in possession of the full sense of the original.

In the second column above such important distinctions are represented by italicising the particular English words.

In the first column each of the three verbs, "love", "know" and "feed", represents two words in the Greek; words which differ both in form and meaning.

The word "feed" in two places, 5 and 15, stands for the Greek word, *Boske*, which means to "feed". But in the other place, 9, "feed" is translated from the Greek word, *Poimaine* which means, "to tend as a shepherd".

The difference is less important between the two Greek words which the "Authorized" version translates by the one English word, "to know". However, the fact is that in one of the places numbered above as 13 the verb is *Ginoskō*, which means simply "to know"; but in the two other places, 3 and 7, the verb is *Eidō*, which means to "know by seeing", or to "discern".

For the right understanding of the dialogue here given between Peter and the Lord it is needful to know that the one English word, "love" stands in the passage for two very different Greek words. 1 and 6 above stand for the Greek verb *Agapaō*, the word which has the deepest meaning expressive of affection that the language contained. From this verb comes *Agapē*, translated "Charity", in Paul's beautiful discourse in First Corinthians on Christian Love. When Jesus said to

Peter at first, Lovest thou me? (*Agapas me*) he used the fittest word the Greek language possessed for intimating that Peter owed him the deepest, the holiest affection.<sup>1</sup>

When Peter answered the Lord's question he did not use the verb *Agapaō*, but rather *Phileō*. From this verb is derived *philos*, "friend", and *philia*, "friendship". If *Agapē*, "Charity", which is the "bond of perfectness" is nobler than *philia*, "friendship", then Jesus was asking for a higher love than Peter professed, when he said, 4, 7, 14, "I friendship thee".

To get at the root of this conversation the reader may call to mind that declaration of Jesus to His disciples, made just before His crucifixion, "All ye shall be offended because of Me this night". (Mark 16: 27.) With characteristic self-confidence Peter answered the words of warning by saying, "Although (they) all shall be offended, yet *will not I*". In the reply of Peter he strongly implies that his love for the Master is stronger than the love of any of the other disciples.

Weeks had passed since Peter had shamefully denied the Master and now the Lord's first words on meeting him were, "Lovest thou me more than these?"

With better self-knowledge the humbled Peter altogether declines to profess more love for his Master than the others, and, as if still doubtful of himself, instead of professing love, he answers the Lord with the profession of friendship, "Thou discernest that I *friendship* thee".

This renewal of enlistment Jesus accepts, and in

<sup>1</sup> Of course it is supposable that this conversation between Jesus and Simon was carried on in their native tongue; not in Greek. But we suppose also that the Evangelist has carefully transferred to his Greek text the ideas expressed by Jesus and Peter. A. C.

token of it invests Peter with a trust in the church, the first care of the shepherd. "Feed my lambs". Having thus accepted Peter's friendship, He puts the question again, "Lovest thou me?" The question now is not of friendship, but of love.

Peter encouraged by formal reinstatement in his trust has still so deep a sense of his recent lapse that he dares not go farther than to repeat his former word, "I friendship thee".

The Lord then shows His acceptance by appointing him to a yet wider trust in the church: "Tend my sheep".

A still more searching question awaits the shame-stricken Peter. For, the third time Jesus uses Peter's own word, "Simon, son of Jona, friendshipest thou me?" That question which implied that far from loving, he might not even be a friend of the Master, wounded Peter to the heart. With all the vehemence of his nature, and going past his own feelings for his assurance, he exclaims, "Lord, thou discernest all things; thou knowest I friendship thee".

Blessed are they who can calmly and with the whole heart say, "I love my Lord". But there is gracious acceptance and a noble trust for those who can sincerely say no more than, "I friendship thee".

Somewhere in the eternity of his grace every friend of Christ shall grow into a lover. But we cannot hasten the good time by professing more than we are.





THE WHITE CHURCH—FIRST CHRISTIAN CHURCH—  
NEW BEDFORD, MASS.

## XXIII

### ON LANGUAGE

**D**EAR YOUNG FRIEND:—It has been a long while since your letter came to hand; but I have been so variously occupied since my return that, although I have several times had my mind turned to answer your queries, I have not taken up my pen to write you till this evening.

I will make you some general remarks on language, as well as a special communication on Latin.

When you study any language you must remember that you are studying the heart and mind of the people who spoke that language. Some boys think that it is dry, dull work to study Latin, and duller yet to study Greek. But it is not so. We must think of it in this way; that every nation puts all it thinks, and the way it thinks it, into its language. The language of a nation is the expression of what was in the soul of that nation. So if you want to get at what the Greeks and the Latins had in them, study the Greek and Latin languages. It is a wonderful thing to think that words, which are seemingly nothing but mouthfuls of air, are so long lived. The languages of the Greeks and Romans have outlasted those nations by many centuries. A nation comes into being, lives and grows and thinks and works and dies, and leaves the legacy of its language to the world to live and live for ages. Words are older than books or pyramids. Some of the words which Grandfather Adam used are doubtless still

current. Sometime hereafter you may perhaps turn your attention to the noble science of Comparative Philology. It compares the languages of mankind: classifies them, and notes their similarities and differences. It is a science of recent origin, but has already disclosed a world of wonders. It establishes the fact that the nations of the Caucasian race speak languages whose primitive root words have so many similarities that it is impossible to avoid the conclusion that they have sprung from one original tongue. The most perfect language of this whole family, which is sometimes called the Indo-Germanic, is the ancient sacred language of India, the Sanscrit. Greek used to be considered the perfect language. If you are interested in this noble study I could give you the names of several works on the subject. You may come to it in due time by and by.

I wish you to become acquainted with the history and resources of our own tongue. The English language is a mixture of the languages of Northern and of Southern Europe. The basis of our tongue is Saxon. The old Saxon was a sister of the German. Next was added, in consequence of the Norman Invasion of England in 1066, a large number of Norman-French words, which are mostly Latin at second-hand. The Saxon words in our language are about twenty thousand. They are short, common words, which children learn first, and people use when they talk of their common domestic concerns, or their common joys and griefs. The Saxon element in our tongue is the language of conversation, and not of books. But our English Bible is characteristically Saxon. Every word in the Lord's Prayer with exception of "temptation" and

"deliver" are Saxon. Your little sister's talk is probably every word of it Saxon.

The Normans conquered England and settled themselves in all the cities and market towns. They held all the offices, managed public affairs and set the fashions; so it has come to pass that classes of words in the language which refer to offices, marketing, and polite society are of Norman origin. On the farms of the Saxons animals were called by Saxon names; as sheep, hog, ox, calf, and the like: but when the animals were slaughtered and taken to be sold in the towns held by the Normans, their flesh was named mutton, pork, poultry, beef, veal, etc. These doubtless are all Norman.

You will soon find that the study of words is also the study of history. There is a very interesting little book by Richard C. Trench on the Study of Words, which you would read with delight. Sometime, too, you may find Horne Tooke's *Diversions of Purley*: but it is a great and costly book, and the other will be better for you now.

Norman is Latin at second-hand, but there are many thousands of words in our language which have been imported into it directly from the Latin. The learned men of Europe formerly used the Latin language in their correspondence. Nearly all books on Religion, Philosophy, Law, Medicine and History were formerly written in Latin. By being composed in that language they were accessible to all learned men everywhere; but if they had been written in any of the national languages of Europe four hundred years ago there were comparatively few people who could have read them. When, however, the people began to be

educated, and so needed books, then publications were made in the vernacular tongues. But even then when a book on any science, or on Law or Religion, began to be published in English, they transferred into the English the technical terms which were employed, because it was easier to transfer them than to invent new words. The old technical terms were mainly from the Latin or Greek. In medicine they were mainly Greek, for medical science came to Europe from the Greeks. But the terms used in legislation and statesmanship were Latin, because the Romans were the teachers of the Western nations of Europe in these things. "Theology" is Greek, but "religion" is Latin. The first word denotes the science of Divinity; the second, the practice. As a matter of fact the science of Divinity began with the Greeks, who were of an acute and subtle genius. All these words are from the Greek; Trinity, orthodox, heterodox, heretic, theology, dogma. Besides, other words came into our language from the Greek by reason of the New Testament having been written in that language. Such are all these: Evangel—but "Gospel" is Saxon—Christ, Christian, baptism, Eucharist, presbyter, deacon, episcopal. "Bishop" is from the Greek too, but it traveled a long way around and entered our language from the north, and lost some of its letters on the journey. Other words are angel, apostle, and Apocalypse.

The science of Divinity originated with the keen-witted Greeks, and so properly enough they furnished the world with the technical words of Theology, their science.

The Latins however were not a subtle, hair-splitting people, like the Greeks. They were a practical, busi

ness-driving, governing race. They could talk theology, but they acted religion. And so, while Christianity became Theology with the speculative Greeks, it became Religion with the practical Latins. The word *Religio*, from *Religare*, "to bind anew", or "to bind again", denotes the bond or obligation of piety. And the Latins soon had the world in their bonds, while the Greeks were entangling the minds of men with the meshes of their logic and theology.

There are some curious facts connected with these matters. The Greeks following the bent of their peculiar genius first began to speculate and philosophize on Divine themes; on New Testament topics; and soon they had different schools of theologians. One set of theologians under Alexander and Athanasius had their headquarters in Alexandria, that center of Grecian speculation. There was another great school at Antioch, which was headed by the presbyter Arius. The controversy between these two schools on the Nature of Christ became so bitter that it was referred to the Roman bishop for his decision. But the Latins had been paying no attention to such debates, but had devoted themselves rather to building up and consolidating their rule over the churches of Western Europe and Northern Africa. Nevertheless the Bishop of Rome, willing to exercise power, engaged to make the decision. But before he could decide, he must be advised of the points in dispute. So the whole business was put into Latin for the study of the prelates of the Latin churches. However in turning into Latin the Greek word, as to the meaning of which the controversy hinged, they did not hit upon the word which adequately expressed the meaning of the Greeks in some very

important particulars. So the Latins decided without really understanding the controversy. This was not altogether their fault, for the Latin language was not so well adapted to express nice shades of metaphysical differences, as was the Greek. And so it came to pass that all our theology, which drifted to us through the Church of Rome, has technical terms and doctrinal terms which originated in a misapprehension of the Greek words used in debate by Greek speculators in metaphysical theology. So you may see that words are very important.

Now if you were to represent the English language by the comparison of a dwelling-house, you will find the basement story to be Saxon. In the basement, you know that the family stores its necessities of life, and there it does its washing, its baking and often its eating. The Saxon supplies the words which people use when they are busy with the basement of their dwellings.

On the next floor above in my house are the parlor and the library. The parlor is the talking room, and the library is the book room. The word "parlor" is Norman-French, and the "library" is from the Latin *Liber*, a book. Just so in our language, the next story above the Saxon basement was put on at the Norman Conquest, and afterwards when the Latin element came into our tongue. Going further up stairs you may come to the attic, and this may suggest to you the contribution made to the resources of our language by that large upper-storied, tiptop race which inhabited Attica, and whose genius was so excellent that we even now call every exquisite savor of genius, Attic salt. The position of the attic, high up in the house may sug-

gest to you that the themes about which we use words of Greek origin are all elevated themes; the high themes of logic, metaphysics, poetry, philosophy and theology. Indeed all these names are Greek words, these names of the high themes.

Our English is a compromise between the leading languages of the great race inhabiting the North of Europe, and the languages of the great race settled in the South of Europe. We might guess from this that our English language will have some important mediatorial part to play in the yet future reconciliation of ideas between the Northern and the Southern races of our present civilization.

#### A CONVERSATIONAL STYLE

Words are the garments of thoughts. Out of the deeps within us arise dim shapes of thought which flit like ghosts through the chambers of the mind, until reason gives them distinctness of form and clothes them with habiliments of language befitting their fair proportions. As garments adorn and manifest the corporal personality of their wearer, so words array and reveal the personality of meaning. Furthermore, as the varieties in the color and style of garments fitly designate the quality and rank of their wearers, so diversities in the quality and rank of human meanings ought to be correspondingly represented by diversities in the style of the language with which we clothe our meanings. Inferior qualities of things should be suitably arrayed in exterior forms. The soul of meaning should mold the body of expression into its own likeness; and the kinds of style which we employ, and even the choice of particular words, should be determined

by the quality of thought which we have to communicate.

In this respect we ought to imitate nature. The universe is a divine sum of meaning, expressed in outward forms, which constitute a visible speech. God's thoughts are crystallized into material forms, and these are His words, although it is the ear of reason and not the ear of sense that hears them. In nature we behold unnumbered varieties of meaning, and corresponding varieties of expression. The Creator adapts His style of expression to what He expresses. Affection, thought, and form are manifold almost to infinity. Nevertheless two distinct principles pervade and compose the universe, precisely as the red channels of blood and white filaments of nerve-substance pervade and compose the human body. All the manifestations of the universe, how muchsoever varied in their minutiae, may be comprised under the two general heads of the powerful and the beautiful. Some thinkers have denominated these the male and the female principles of the universe. They affirm too that it is the correlated existence of the two principles of love and wisdom in the Creative Mind which has given birth to every object in creation, and which is the divine archetype of that fundamental relation to human society by which the diverse elements of masculine and feminine mentality are combined into one harmonious manhood. But it might be difficult to follow these thinkers in their speculations on this subject, and it is sufficient here to call attention to the fact that in a general manner it may be said with truth that there are two kinds of meaning in nature; or, rather, two kinds of communication of meaning. The one has power for the predominating sentiment;

the other, beauty. The one is the element of whatever is efficiently useful; the other of what gracefully adorns. But everywhere, though in different proportions, the Creator has combined these principles in all His works. Nevertheless some objects are distinctly exhibitions of the powerful, while many others are distinctly exhibitions of the beautiful. To name these principles after the manner of the thinkers before alluded to, we should call those works of God which display a predominance of strength, masculine, and those in which beauty chiefly appears, feminine; which might be sufficiently correct for our purpose. In the language of the ancient Romans the word *mons*, a mountain, was masculine; and the word *vallis*, a valley, was feminine. The conception of the Romans seems just. There is a masculinity in the universe, whose displays correspond with the bold and rugged characteristics of mountains; while again, there is a femininity in nature which blooming valleys fitly represent. Each has its distinct essence; each has its peculiar beauties, and each possesses its own peculiar style of outward expression. Masculinity is essentially mountainous. It rears its head into the cold, upper air, and with arms of oak and a rocky breast grasps the black thundercloud in its embrace. Along the mountain's side extends a sunlit valley, where living fountains murmur melody, and birds chant joyous songs, and flowers diffuse their fragrance to bless the glowing air. It is the scene of the holy home and the altar-places of the heart. The mountain and the valley is each a thought of God, expressed in words of river, flower, rock, and light, unutterably eloquent to the adoring soul. The mountain signifies strength, power, and the rugged uses of man-

hood. The valley expresses beauty, grace, and the calm radiance of the soul. In every scene of nature God speaks to man. Now the divine thought finds expression in the strong, bold prose of Alpine mountains, and now in the soft poesy of blooming everglades and sunny savannahs. How beautifully the divine style corresponds to the divine thought in all its communications. When God in ancient days revealed Himself as the Almighty Power, He came down amidst thunders and earthquake upon the rocky cliffs of Sinai, and with words which themselves were mountains of almighty meaning infused a new and mighty energy into the human heart. When He afterwards visited man as the incarnated Beauty of Holiness, then His beneficent steps were often in gardens and fields, where nature smiled as the olive branches wove their wreath, and golden harvests nodded to the sun; and then men heard the divine thoughts, now arrayed in stately beauty like cedars of Lebanon, and anon graceful as the vine tree, when it twines its green tendrils and festoons the ripening grape.

Thus nature is always eloquent, and men never weary of her speech, for her divine meaning is always divinely expressed. The style of the divine utterances vary with their subjects. And in this resides the perpetual charm with which nature affects us. For wherever nature brings a distinct agency or principle to view, there we find her expressing herself in another style, fitted to embody and convey to us the peculiar shade or phrase of divine meaning which that particular entity represents.

From nature then may we learn the divine art of expression. Our social intercourse, our hours of con-

versation, may be made more beautiful by a wise regard to conversational style. For is there not a universe within us, as well as around us, where a kindred variety exists, where human thoughts rise into cloud-capped mountains, or slope away under the sun into fruitful fields and flowering plains?

An improvement of the style of conversational language would greatly conduce to render social intercourse more elevating and beautiful. It is admitted that the matter of primary importance is the character of the thoughts which we utter to each other. Still next in importance, and very important, is the style in which we communicate our thoughts. More than many are aware the effect of a person's conversation upon the minds of those who hear it depends upon the style employed. A noble idea may fail of making a suitable impression upon the hearer's mind, or may be rendered positively repulsive, merely by being expressed in low and ill-chosen words, and in a manner not suited to its dignity. And not few are the instances of persons, whose native vigor of thought, and whose social endowments qualify them to attain to a high position in society, have failed to secure such position through an inexcusable neglect to cultivate a proper and graceful style of expression. Sometimes even it has happened that a vulgar word, or a careless violation of grammatical propriety, or some gross mispronunciation has been the occasion of losing a desirable position in society. Some may say that it is hard to make a man suffer for a word, but the fact is so, and all will do well to heed it. And if it were otherwise, still all cultured minds are conscious of additional interest, when not

only the persons, but also their ideas, come clothed in a correct and becoming attire.

It is not to be presumed that every one can attain to the ease and felicity of expression which gave such charm to the conversation of a Coleridge; but every young person of good natural faculties and ordinary means can by faithful endeavor not only acquire a competent stock of elevated ideas, but also can cultivate a faculty of communicating them in an interesting manner, and in good, well-chosen, and correct language.

The means of attaining a good style are the careful reading of good writers, association with intelligent society, and frequent exercise in composition. The careful writing of a couple of thousand words weekly on some interesting topic would in due time impart an easy command of good language to almost any one who would have sufficient resolution to follow the practice.

What is needed is a fair facility in the use of simple, but pure and expressive language. If some, who have attempted to improve their expression, have fallen into an affected pronunciation of words, or into a mincing use of high sounding and grandiloquent epithets, let their error be our warning. All that we seek is a noble, simple, dignified style, which is adapted to the subject of our discourse. Our common English Bible is in the main a noble specimen of the purity and force of perhaps the most expressive and forcible language now spoken by man.

The language ordinarily used in society needs a thorough pruning. Its beauty is marred both by the too common inaccuracies of pronunciation and construction, and by a multitude of meaningless expletives and interjections. Foolish and unnecessary bywords, and

exclamations which have no wisdom in them, should be hunted out of our commonly used vocabulary at once.

Then again, all words which involve a double meaning, especially if it be gross, and all language fit only for the stable, should be excluded from social conversation. Of course every word of cursing and profanity must be excluded; for apart from religious considerations, cultivated people everywhere incline to regard profane swearing, and the irrevent use of the Divine Name, as characteristic of the blackguard.

The most beautiful style is that which contains a marriage of intellect and grace; as the oak, whose massive arms support the graceful vine, combining oaken strength of thought with floral beauty of expression.

## XXIV

### MUCH IN LITTLE

**J**OSEPH, as his story is told in the Scripture, reveals a wonderful breadth and depth of character. He was the last of the four patriarchal founders of Israel. These four were to the ancient church what our four Evangelists are to the church of the New Covenant. The four sides of the City that "lieth four-square" are shown in the four. Our religion is Abrahamic. Abraham first obtained righteousness by faith, became "the friend of God", and obtained the great promise that in his seed all the nations of the earth should be blessed. Up to the birth-night of Israel's nationality in Egypt, when sonship to God typically began with the first Passover, the whole Bible was as yet only the book of Genesis. The four patriarchs are the four Evangelists of that typical church of Israel, and the last object of instruction in that briefest of Bibles was the body of that Joseph, marked with the Covenant of Abraham in his flesh, and that flesh made incorruptible by Egyptian art, and that incorruptible body destined in the Divine purpose to have its place after long waiting in the land promised to Abraham. When this type of good things to come was fulfilled, we saw at the close of the Gospels another body embalmed, one which saw no corruption, and which was afterward taken home to the Canaan on high.

The lessons concerning the four patriarchs, Abraham, Isaac, Jacob-Israel, and Joseph, seem fuller of

meanings deeper than the mere writers of history are able to discern. What God intended to do in the age of the Divine Fulfilment He showed in glimpses and hints and types and foregleams in those four providential men, whose characters and experience are fashioned to be representatives of His higher purpose in the New Covenant of the fulness of the times. How readily these patriarchal characters lend themselves to the work of suggesting the good things of the dispensation to come!

Observe one example of this in the case of Joseph, that well-beloved son, whom his father sent afar to look after the welfare of his brethren, on whom they laid violent hands and brought him down to the pit, after selling him for pieces of silver, and who after he was raised from the pit became helper to his brethren.

So Another was hated, was treated with violence, was brought to the pit after He was sold for a price in silver, and who when He had been raised from the pit was invested with all power to save men, becoming in a figure the Bread of the world!

And so Joseph is a type of one higher than he, in Whom the events of Joseph's history are repeated in a higher degree.

#### THE SWORD OF GIDEON

The sword of Gideon was a right worthy sword. But what sort of a hilt did it have? Certainly it had a blade which could cut. And it was "the sword of the Lord *and* of Gideon". In Gideon's hand this sword was terrible to the enemies of the Lord. Thank God for that!

But did Gideon in any way shape the hilt to suit his

own grasp? What matter if he did? Make the handle to be handy to the hand that handles it! Then take a firm hold of the sword of the Lord! By this we mean of course "the sword of the spirit" which is the Word of God. If the preacher wields that sword manfully, let him put paper between the hilt and his fingers, if he must. One hero comes upon the field bringing a sword with a hilt that is elaborately carved and ornamented; the hilt of another is plain and extemporary. Hilts are not to cut with, but to hold on with. Let every swordsman have the hilt that best suits his grasp. But, ye wielders of the sword of the Lord, see to it that the blade be a right Jerusalem blade, its temper celestial and the edge keenly sharpened. Then without stopping to parley over hilts, move ye on to smite the hosts of the Midianites!

#### DAVID

The name David is Hebrew and means "Beloved". A noble name! Why can it be that among so many saints and heroes of Israel but one was named David? It seems easy to think that many a Hebrew mother would have given her boy that name. Yet the name David, like that of Abraham, is not given in all the Bible a second time. Is it because these two men were types?

Words are not the only forms in which God has given lessons to men. Sometimes His teaching has taken the form of object lessons, chief among which are the choice souls in whom He shows forth some new truth or trait of His own. Such lessons of God were David and Abraham: the one a lesson of faith; the other, of love. Neither of the two was perfect. The type is

never the fulness. Even Abraham once failed in faith, and David once sinned against love. Yet until the Fulness came, of whom the Father said from heaven, "This is my *beloved* Son", David as a type at least was the man after Jehovah's own heart. David, the man of big, warm heart, is set before us in the Old Testament, as St. John, that disciple "whom Jesus loved" is set before us in the New Testament, in order to make the whole church and all the world know that love only is lovely to the God of love.

We may covet genius, or learning, or influence, wishing to be great thinkers, great preachers, or great powers among men; but God likes best the pure hearts that love to love and love to give. Loving hearts may sin greatly, as David once did, yet great forgiveness is for such. To that sinner who poured out her costly gift and her tears upon the feet of Jesus, our Lord said, "Her sins which are many are forgiven, for she loved much". In loving and giving, men show the image of God,—of that God "who so loved the world that He gave His only begotten Son"; of that Son, the perfect David of God, "who also hath loved, and hath given Himself for us". Where holy living and hearty giving unite in man, there God finds a "David", and loves a "Beloved". Said John, "If we love one another, God dwelleth in us". Said Jesus, "If a man love me, my Father will love him". Said Paul, "God loveth a cheerful giver".

To love purely, and from the spirit of love to give freely, these are the traits which make the "David" character. And these may become the traits of all; for every heart can love, and every soul can give. We should give freely of that which we have; wisdom to

guide the untaught, sympathy to cheer up the sad, bread to feed the hungry, and silver and gold to help forward the work of God in the world. When the giver gives with the whole heart, the gift is greater in the sight of the Lord, whether that in the hand be much or little. In the eyes of Jesus the two mites of the "poor widow" were more than the lavish gifts of the rich. And Paul praised the churches of Macedonia because in their "deep poverty" they willingly gave "beyond their power", but first "gave themselves to the Lord".

Every truly loving soul becomes "beloved", as surely as the harvest follows the sowing. In a word, love is the scepter of the kingdom of God. Love is better than libraries for teaching men of God and Christ. By being "rooted and grounded in love", we become able to "comprehend what is the breadth and length and depth and height". Love makes the best teachers. The brain does its best work when a pure heart rouses and sways it. A holy heart may feel out truth, even when the head is unable to think it out. In choosing teachers for the Sunday-school we should look first for such as can love the little ones with the love of Jesus. Out of that love the needed teaching power may grow. I know that this is so, for I have seen it again and again. Men who have thought that they had no "gift", and even have lacked words, but who were constrained by the love of Christ, have taken charge of little ones in the Sunday-school, because there was no one else to take them. The heart of David was in them, and the harp soon came. With the little ones they sang happy hymns, and next came the opening of the lips in prayer. Then some day Christ's love made them forget that they had "no gift", and like David,

they said, "Come, ye little children, hearken unto me: I will teach you the fear of the Lord".

Such a David, grown from "no gift" into a useful superintendent of a large Sunday-school I have seen, his voice a breath of peace, and the very sight of his face in his school a glimpse of—Bliss!

And love makes the great preacher; the preacher of Christ, I mean. There may be preachers whose scepter in the pulpit is a sort of north pole, ever flashing with spectral auroras; but it is only the truth spoken in love that melts and blesses men. The preacher's power is Christ; from the heart to the heart. When the preacher becomes a real David, then the true Messiah is exalted.

#### SORROW BETTER THAN LAUGHTER

The Wise Man said that sorrow is better than laughter. But he was not unwise enough to say that laughter is bad. The Wise Man knows how to do justice to one truth without doing injustice to another. It is easy for the zealous and untrained man to seize upon a single truth and exaggerate it till it loses much of its beauty and power. The wise man will try to harmonize one truth with another, and bring them all to their poise. As there are complementary colors in the harmonies of light, so there are complementary moods and traits in the harmonies of character. The eye that has been long occupied with a green object loses its discernment of colors, and finds both rest and recovery in dwelling upon a red object; for red and green together comprise the many hued rays at their poise in light.

The mind that has been long intent upon one theme,

or class of themes, finds its faculties requiring for their health and the readjustment of balance some opposite class of studies. He who has been dwelling upon the strictness of the Divine justice would do well to relieve his spiritual vision by viewing for a while the sweetness of the Divine compassion. He should substitute if I may so say, the grateful and Spring-like green of the Gospel for the sanguinary redness of the Law. The healthy light of truth is found, not in the Divine strictness alone, nor in the Divine goodness alone, but in both when mutually harmonized and poised. "Behold therefore the goodness *and* the severity of God."

#### ZACHARIAH

Zachariah had much opportunity for deep meditation during the three-quarters of a year through which he was "dumb and not able to speak". One subject of his meditation must have been the full meaning of the name which the angel Gabriel had instructed him to give to his as yet unborn son.

"Thou shalt call his name John", said the angel. This name, or rather its form in the Hebrew, signifies "Jehovah's grace". The father of the child was named Zachariah, which means in the Hebrew, "Jehovah's remembrance", and the mother's name, Elizabeth, in Hebrew signifies, "God's oath". All these names would naturally come up before the mind of this pious Hebrew and priest, and the three names together form a body of doctrine, which must have been a part of the early education of the child John.

The significance of these names will be found hinted forth in the inspired hymn of Zachariah, especially in verse 72, "To perform the mercy promised to our

fathers, and to *remember* his holy covenant; the oath which he swore to our father Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies, might *serve him* without fear, in holiness and righteousness before him, all the days of our life".

The Law of Jehovah brought "fear" upon the souls of the worshipers, but when the grace of Jehovah began to shine forth, then the word of the angel was, "Fear not, Zacharias!"

#### SONSHIP IN CHRIST

Created "in the image of God" man was made for sonship to God. Accordingly, in that genealogy which sets forth Jesus as son of Adam, we read that Adam was "son of God". (Luke 3:38.)

That first man Adam was both a person and a nature, for he was man, and he was mankind. His sonship to God was not limited to his individual person, but was conferred upon that humanity, or manhood, which our father Adam transmitted, when he "begat a son in his own likeness, after his image".

By the creation of earth and man the outer realm of matter became united to the inner kingdom of spirit in the universe of God: the "many mansions" of our Father's house were multiplied; and man, made to become "equal unto the angels", replenished the already "innumerable company" of the family of God, with another great multitude, which "no man could number". Thus, in bringing "many sons unto glory", the Father's heart, the Divine love, attained a deeper joy. "Very good!" said the Father in gladness, as He beheld his youngest son, the prince of earth. And the angels of

the Divine Presence, made guardians by Love itself of the "little ones" of God, welcomed that new-born son of their Father with shout and song: "The morning stars sang together, and all the sons of God shouted for joy". (Job 38:7.)

#### MY PREACHING

I have always had a disposition to acquaint myself with the new things of our age, as well as with the old things of former times. I am persuaded that we have not yet learned all of God that may be known; and so I would look inquiringly and candidly upon every new thing that calls the attention of our age. I would put it to the test, and if I find it good, I would hold it fast.

And what is my test? I answer, Christ,—the spirit of Jesus. Whatever draws my mind or heart away from Him, from His spirit of truth and love and holiness and self-sacrifice, I would close my heart and mind against. What my preaching really is, others could say better than I; but it seems to me that I try more and more in my preaching to be "looking unto Jesus". I feel little interest in the common controversies in theology, and am quite cold-hearted to anything that is merely "denominational".

But I see, and I hope I feel, more and more the miserable condition of the world; its darkened mind, its burden of sin, its alienation from God, its crushing poverty, its corroding riches, its lack of brotherly sympathy, its dearth of holy aspirations and immortal hopes. And I feel sometimes deepest of all the condition of those multitudes of little children coming into life every year, opening their innocent eyes upon the world to see such scenes of misery, and budding forth in their gentle

affections only to be blighted with the frosty selfishness of the world. When I see such things I have no heart for the building up of denominationalism, no heart for sectarian controversies, and I even despise the ordinary word battles about the Trinity. And sometimes, I confess it to you, I have all that I can do to keep myself from despising my good brethren, who seem to love these battles.

I wish only to see all the force of Christian faith and love, in whatever church or sect it may be, concentrated, united, in the name of Jesus, for the extinction of sin and misery in the world.

The God of boundless love hasten the day, when all our world shall be fully redeemed to Himself!

#### TEACHERS AND MIRACLES

Whatever the world may think, I feel confident that the angels of the "little ones", those who in heaven "do always behold the face of the Father", would not think any one "an intolerable fanatic" for holding that the right education of a young soul is a greater work than any possible wonder-working could be. The business of guardianship of the "little ones" is so important that the angels who are charged with it are always admitted to their Sovereign's presence. Our President Mann, of Antioch College, was very fond of quoting those words of Paul in which he says. "thirdly, teachers; *after that*, miracles".

Yes, teaching takes precedence of wonder-working. Of course I mean that teaching only which has some of the Great Teacher's spirit in it. Only such teachers can work upon mind as being from God and for God. And such both renew and develop the immortal pow-

ers given us. They are first made new by putting off the old humanity, now corrupt, and then they are developed, through what ages who can tell? Broadened, deepened, expanded, enlarged, strengthened, how much?

Oh, "it doth not yet appear what we shall be!" But how glorious to be able to pray that wonderful prayer of Paul, in the third Ephesian chapter; and then to think that we are praying to the Father, who "is able to do exceeding abundantly above all that we ask or think".

Surely there is room for no little development. Of a truth we need renewing, that we may become "babes in Christ": but then we must grow on and on into the "measure of the stature of the fulness of Christ".

Some of our brethren are too narrow, too small-minded, too timid. Let us preach to them and say, "*Be ye enlarged!*"

#### OUR VIEWS

I love to define "our views". I am glad that every week our principal paper, as it goes forth through our land, is defining these views. I rejoice to see conspicuously displayed under the names and with the approbation of our leading ministers our distinguishing views,—our free and holy principles.

We are Christians, to the exclusion of all the names of faction and party; but not to the exclusion of the good of any party.

The Bible is our rule to the exclusion of all the creeds, covenants, disciplines, and articles of faith ever prepared by uninspired men and imposed upon the church.

Christian character is our only test of fellowship and

communion, to the exclusion of all the shibboleths of party, and tests of bigotry ever urged upon the humble follower of Jesus Christ.

In these principles and views I rejoice. I rejoice to see them spreading in the community. I would rejoice to behold the day when all churches shall say, "We are Christians, to the exclusion of all the names of faction and party; but not to the exclusion of the good of any party. We will fellowship the good men of any party, the men of Christian character, be they in opinion Calvinist, or Arminian, Trinitarian, or Universalist". I would rejoice to see that day.

\* \* \* \* \*

There are no sects in the church of Christ. Christ is not divided, nor should the members of His Body be torn asunder and separated. There is therefore no spirit of division or exclusiveness in the Body of Christ. The arms do not fold themselves together in "close communion" and say to the eyes, "We have no need of thee". The eye cannot say to the hand, "I have no need of thee". Nor again, the head may say to the feet, "I have no need of thee".

As the spirit of unity pervades the human body, uniting the members by common interest, and making them eventually dependent on each other, so, according to the statement of Paul, "God hath tempered the body (of Christ) together, that there should be no schism in the body, but that the members should have the same care one for another". (1 Corinthians 12: 25.)

\* \* \* \* \*

Christ has a definite theology, which man may accept or reject. He had a great intellect, though we are

not apt to think of it. He was so great in His spiritual life that we do not grasp Him in any particular. His questioners could not catch Him in any way. They all came out second best with Him. His Divine life carries us away, so that we do not think of Him as teacher. But He had a positive theology. He knew exactly what He was about. He knows many things that we need yet to know. He knows many things that we cannot understand, and therefore cannot receive. He said as much to His disciples. He had a work as teacher which He could not finish here. He is still teaching His church spiritual things; through all the ages He is teaching. Christ is perfectly clear, yet there are mysteries in Him. Water may be clear, and yet we cannot always see to the bottom. So Christ is perfectly clear, and yet He is so deep in some things that we cannot understand Him.

\* \* \* \* \*

The constituents of a denomination are its members rather than its professed principles. Wherefore if it be true that the members of the Christian denomination are no more devout than the members of other religious organizations, I respectfully submit that the Christian denomination is not "better than all others".

I beg permission of my brethren to add that if "the principles upon which we are built are superior to all others", and that yet, if we are "no more devout than the members of other religious organizations", then the Christian denomination, tried by that standard which requires that the degree of improvement shall correspond to the intrusted means of improvement, is really, not better, but worse than all others.

Bread, rather than Bibles and tracts, is the need of those who are in the condition of destitution. The church of the future will recognize this truth, and will make provision for the employment of the poor, will teach the laws of health, will elevate them socially, and thus prepare them to receive spiritual regeneration. The church must interest herself in these things, or else the masses will eventually cease to regard her as their friend, and will bestow their affections in some other quarter. They are already giving attention to what are called "Moral Reform Movements" and "Natural Sciences". Unhappily many have come to regard the churches as enemies to all these things. This ought not so to be. All true science is God's voice, and religion should be estimated as having relation to every department of human knowledge. The church should render all truth tributary to human elevation and mental and moral progress.

\* \* \* \* \*

Politics as a science is next in importance to religion. The aim of statesmanship is to establish the kingdom of heaven upon earth. The word "politics" is of Greek origin, and signifies "that which pertains to the city".

The Bible is a political book in the truest sense of the term and contains those principles to which we are going back after ages of false and misleading systems.

Take the principle out of any great interest and it becomes mere empiricism. The true principles of statesmanship are in the Book of books. The book of Daniel is a book for statesmen, and Daniel proved himself the real statesman by standing by the higher law.

The opposers of Daniel "went to grass". Some of our politicians ought to be turned out to grass. Politics must be based on right theories of society and of human progress, for otherwise those who engineer them will come to grief.

\* \* \* \* \*

Think of the wrath of Moses! Is it right for a man to get angry? No man who is incapable of anger is perfect. As a man loves that which is right and good, so will he hate that which is wrong. Christ was approved and exalted because He loved righteousness and hated iniquity. Evil cannot endure the presence of goodness. Where there is no evil all our spirit expresses itself in love. Christ looked upon the Pharisees with anger, being grieved at the hardness of their hearts. The origin of His anger was grief. The perfect man may be angry, but anger cannot exist in a perfect state.

\* \* \* \* \*

The question of marriage is one of great significance and should be made a subject of forethought and earnest prayer. It may require great self-denial for a man and woman to live together after serious disagreement, and some ask why should they not be permitted to separate. That should not be, because the good of society and of posterity will be injured by it. The state must protect society and look to the good of posterity. The present generation is all potent as regards the generation to come. It is the supreme duty of the present to do what will be for the greatest good of the future. The keystone of the arch of society is the family. The old Roman family was noble, next to

the Christian, but in later Roman history how sadly it was changed! The women ceased to desire children, and the abortionist came into prominence, and the state went to pieces. It was much the same with Greece.

\* \* \* \* \*

"See thou hurt not the oil and the wine", said the voice from on high. And of all things we should not hurt that best oil which the Father pours forth on the head of His Son, and which runs down from the head to the beard, and from the beard runs down to the very skirts of the robe of our great High Priest. This is the oil that makes Him to be the Christ of God, and makes all who have His spirit to be Christians. Let not this oil be hurt, and then we may see "how good and how pleasant it is for brethren to dwell together in unity".

\* \* \* \* \*

We need health. There is a shocking degree of ill health among the Christians of to-day. It has no business to be so. There is a shocking degree of premature death. This too should not be. Science is needed in all these things. The education of Moses in Egypt enabled him to make health laws for the Jews. I believe that we have done great injury by neglecting these material things. We should save the bodies of men as well as their souls. We should teach the people science and the laws of health, and still save them from crass materialism.

\* \* \* \* \*

We are not prophets, but teachers. We do not speak of visions that we have seen, but of those that others

have seen. We can preach of our own experiences as that which we have felt. A part of the power of the preacher is the silent influence of his own spirit. False prophets went in the name of the Lord to speak what they did not receive from the Lord. If we truly make God's message to others our own in spirit, it is all right. All truth is the Lord's. No one holds a patent right on the truth of Almighty God. The ear tastes the Word as the tongue tastes food. We may collect truth anywhere we please if we but digest it and make it a part of ourselves.

\* \* \* \* \*

The two great departments of science are analysis and synthesis. Take the human skeleton in a heap, separate it into classes, and then put it together, and you have illustration of the processes of science. Science grows up by the observation of facts and the proof of their reality. And just so the science of the soul grows up within us. Metaphysics begins with spiritual experiences. And here let me say that Christianity is not the only spiritual religion, and yet it is the only perfect one.

\* \* \* \* \*

There are laws of causation and laws of association. Causation is absolute, and association is arbitrary. The law of association deals with outward things; the law of causation is of the inner spiritual relations, which makes use of the outward. God designed that the outward Levitical things should be so exact that they should teach spiritual lessons. The appointments and rules of the tabernacles were great object lessons.

If we have the spirit of prophecy why cannot we foretell things? We mistake what prophecy is. The prophet was he who spoke for God, whether of the past or of the future. The greatest prophets were not those who wrote and spoke the most, but those who lived most for God. The greatest prophets of all time wrote nothing; Elijah and John the Baptist. Christ said of the latter, "No greater was born of woman".

\* \* \* \* \*

Not long ago the writer spent half an hour with St. John, that "disciple whom Jesus loved". It seemed like climbing from murky lowlands to the top of some high hill, where the breeze is free, the air pure, the light clear, and the view unbounded. John dwells near the nest of the Great Eagle. There on those lofty cliffs doubt dies, and love casts out fear, and faith ripens into the knowledge of the Son of God.

\* \* \* \* \*

England always had the best luck when she got beaten. But for the battle of Hastings going as it did, the English would have been second or third, instead of first. It was luck again when they were beaten by the Scotch. It was the same again when they lost America. They see it now.

\* \* \* \* \*

The Bible theory is that society is the creature of God. Any one who denies the divine origin of society is practically an atheist. Let ministers preach true politics. Our legislators are too much taken up with the care of property, and not enough with the care of

the virtues of society, and these cannot much longer be overlooked.

\* \* \* \* \*

The truest and highest education is that of the will. Man may not need mathematics in the next world, but he will need the education of the will. That will always be of value. We place too high an estimate on intellect. Man may know as much as the devil, and be as rebellious. We need educated wills.

\* \* \* \* \*

Robert Owen of Scotland was an atheist, and a very good man. He spent his life in doing good. But what made him? He did not make himself. His natural qualities, which were inborn, and his education made him. But for Christ he never could have been so kind and good in his nature.

\* \* \* \* \*

Why should people put on mourning clothes? Ministers would do well to advise families not to take so much trouble and incur so much expense, which often they are not able to bear. It is nothing but a superstitious notion.

\* \* \* \* \*

Too much of our prize beef is nothing more than veal. The churches should consult their own welfare by discriminating against such as go to the pulpit prematurely, and immaturity.

\* \* \* \* \*

The subject of evil is more plainly seen in the New Testament than in the Old. The revelation of good

and evil go together. The more we see of the one, the more the other comes to light. It is difficult to determine whether the idea of personal evil is thought of or not.

\* \* \* \* \*

I have had daily opportunity to look upon the universe from under the sweated brow. I always feel well when I can freely wield the hoe-handle. I take pleasure in working in the ground, and for the most of the ordinary ailments an hour in the garden is the easy cure.

\* \* \* \* \*

There is truth in other religions than the Christian, but *the truth*, the Father's love, can only be known through Christ. The truth of God has come step by step, and the whole circle of truth is complete in Christ.

\* \* \* \* \*

It seems to me that this life has in it a consciousness of immortality. If we have the divine life, must it not be conscious of itself? Does the fear of death belong to the divine life? Never. The fear of death is everywhere in the flesh.

\* \* \* \* \*

People would put the Bible under their pillows to keep away the witches, and yet the same people would not put its principles in their hearts to keep away the Devil.

\* \* \* \* \*

If we contrast the spirit of Moses with that of the rest of the world at that time, it will be very much to

his credit. But the institutions of Moses are not to be compared to those of Christ.

\* \* \* \* \*

A great deal of conversion, it seems to me, is merely proselyting. The study of the human heart is necessary to the minister, and the process should begin with his own.

\* \* \* \* \*

Do we fear that we shall lose our life unless we keep it corked up in our own little pint bottle?

\* \* \* \* \*

God first dwelt with His chosen people in a tent; then in a permanent building. So God dwells in the fleshly house of man here, but will dwell in a heavenly body hereafter.

\* \* \* \* \*

Positive preaching must be material that it may appeal to the senses. In the preaching of terror we should not go beyond the Scripture. The fear of evil is good and leads to salvation.

\* \* \* \* \*

The deepest truth uttered to man is, "God is love". And that was manifested to us in Jesus in order that we might comprehend and embrace it.

\* \* \* \* \*

Those churches that expend their force in government, though they may exhibit an outward unity, must be lean in spiritual fulness.

There is a difference between belief and faith, as between assent and consent. The lips assent, but the heart consents.

\* \* \* \* \*

Evil always reacts on him who entertains it, and thus it becomes the weight that crushes the evil-doer.

\* \* \* \* \*

God's shining forth makes man's true day, and His truths are the stars of our spiritual skies.

\* \* \* \* \*

The best that learned men can do for us is to put us on the way to learn truth for ourselves.

\* \* \* \* \*

We are never doing so well for others as when we are doing the purifying work in ourselves.

\* \* \* \* \*

God's silence is the best answer to some of our impudent questions. Let us be thankful that sometimes the heavens are dumb.

\* \* \* \* \*

No man is born naturally into the kingdom of God, but I do believe that some are born much nearer it than others.

\* \* \* \* \*

Unless a man engraves his name upon the hearts of the people it will perish.

\* \* \* \* \*

Better to do useful work for nothing than to do useless work for pay.

The water and the blood signify; that is, they have meaning: but the Spirit speaks; that is, it testifies from God and of God.

\* \* \* \* \*

Memory depends upon conditions. Attention is the main thing, and that depends upon one's affection for the subject.

\* \* \* \* \*

God's Infinite Spirit that gives all good gifts is by itself alone better than the best gifts.

\* \* \* \* \*

The sifting of Satan is to find chaff; the sifting of Christ is to save the wheat.

\* \* \* \* \*

There are no new truths; there may be new ideas about them.

\* \* \* \* \*

Christianity is not a distinct religion, but rather the manhood of Judaism.

\* \* \* \* \*

Languages are the keys of history.

# INDEX

Abraham, obedient to God..	23	Apollo immortalized by the	
benevolent .....	107	Greek sculptors .....	47
blessed by Melchisedek ...	387	Apostles, their authority ab-	
a type of faith .....	371	solute .....	127
Adam, the first man .....	58	Equal as fountains of au-	
the Second Adam, Christ.	58	thority .....	128
Adam generic term for hu-		Church planted by apostles	133
manity .....	57	First in the church .....	133
fell by yielding to sensu-		Their manner of preaching	252
ous appetites .....	346	Apostolicity, a mark of the	
Adam was mankind .....	375	true church..118, 124-129,	133
Affections enlarge intellect..	73	Athenians, curious for novel-	
Spiritual affections do not		ty .....	46
burn out .....	384	Reject Themistocles' proj-	
Alexandria, named from Al-		ect for burning fleet of al-	
exander the Great .....	355	lies .....	272
Seat of Alexander and		Athens, the city of wisdom.,	354
Athanasius .....	391	Atonement explained by hu-	
America, the place of world-		man sympathies 103, 104, 105-6	
wide reconciliations .....	209	Word occurs but once in	
Mission of, to introduce		English New Testament..	286
reforms .....	278	Signifies Reconciliation ..	286
Washington, her gift to		A divine work and a hu-	
mankind .....	356	man experience .....	287
England's loss of America		Author offers no theory of	288
a benefit which she realises	417	Babel, the same as Babylon..	22
Antioch,		Babylon, the city of Nimrod	22
God in Christ a favorite		A contrast to Salem ....	23
theme with the Antioch		The Sublime Porte of idol-	
church .....	54	atry .....	354
Christians of Antioch the		Baptism, Conversion to pre-	
first graduates in the		cede .....	290
school of Christ .....	182	With faith, a condition of	
Paul never insulted in An-		salvation .....	290
tioch .....	184	Baptism does not alter	
Generosity of the church.	180	heart .....	291
Fellowshipping Jerusalem		Not to be made a "hobby"	
church despite its unfriend-		of .....	294
ly attitude .....	192	Barnabas, native of Cyprus..	180
Theological center of the		Ordained as missionary..	182
teaching of Arius .....	391	Swept away by tide of Jew-	

## 424 THE WRITINGS OF AUSTIN CRAIG

ish prejudice .....	180	Boaz, the chief man of Beth-	
Bellef, Author's statement of	281	lehem .....	36
Is assent; but faith, con-		Boaz's kindness to Ruth..	36
sent .....	387	Boaz marries Ruth .....	38
Benevolence, Giving money		Duty, a divine call .....	68
the easiest form of .....	65	Catholicity, one mark of the	
Bethany, home of Lazarus ..	59	true church .....	118
Bethlehem, six miles south		Church, catholic in spirit	
of Jerusalem .....	27	122-124, 181	
Description of Bethlehem	27	C. of Evangelical Alliance	206
Population nearly all		Character, Christian charac-	
Christian .....	28	ter combines beauty and	
Birthplace of Jesus ....	29	strength .....	73
Grotto of the Nativity in	29	Mary's character develop-	
Derivation of Bethlehem ..	32	ing .....	74
David's captain at well..	32	Character is what a man	
Birthplace of Benjamin ..	33	is .....	299
Herod slaying children of..	34	Loyalty to God, the crown	
Bethlehem mentioned in		of .....	363
Old Testament histories..	34	Complemental morals in	
Home life in Bethlehem.34,	35	character .....	405
Ruth and Naomi in Beth-		Christian character "our"	
lehem .....	35-38	test of fellowship ....411,	412
Traits of Bethlehem ....	39	Children, Mary fitted to in-	
The spirit of Bethlehem ..	40	fluence children .....	76
Birth of Jesus at Bethle-		Children differ from cradle	100
hem .....	42	Inherit parents' virtues..	372
The sign of Bethlehem ban-		Christ. See Jesus.	
ishing fear .....	43	Christian, name originated in	
The Bible, an epitome of the		Antioch .....	162
best history .....	21	Was given by God .....	164
A collection of Sacred		Method of oracle unknown	182
Books .....	80	Name known to Trajan	
The Supreme Authority..	81	and Pliny .....	187
As Law, Prophets and		A sufficient name .....	192
Psalms .....	83	Not a party designation..	194
Christ <i>divinified</i> Scripture	84	Name honors Christ.....	196
Bible giving divine idea..	85	Christianity the manhood of	
Best rule of faith ..87, 145-149		Judaism .....	422
Psalms, the heart of the		Christians, Bible the rule of	87
Bible .....	370	Fellowship based on Gos-	
Proverbs, the lungs of		pel .....	161
Bible .....	370	Benevolence of early Chris-	
Bible, the sword of the Spirit	402	tians .....	173
Bible teaches true states-		Obligations of "Christians"	210
manship .....	413	Early history of "Chris-	
Bible used to keep off		tians" .....	211
witches .....	419	Not to form new sect ...	203
		A heaven among the	

churches .....	214	Church should cultivate children of Christian parents .....	872
Others doing more .....	824	Church should give the destitute bread before Bibles .....	418
Estimate of membership of .....	324	Churches put too much "veal" in pulpits .....	418
"Christians by nature" ..	872	Churches expend too much force .....	420
"Christians" not exclusive ..	410	Citizenship, True American ..	260
Worse than others, unless better .....	412	Citizenship injured by partisanship .....	275
The Church, the medium of spiritual influence .....	89	The City, Each city has a distinctive idea .....	354
The light-bearer .....	92, 101	Conscience, An endowment of man .....	92
All derived goodness in ..	93	Conversion, effected by truth ..	286
The assembly of the good in heaven and earth .....	93	dependent on profession ..	257
Must sympathize with the unconverted .....	111	precedes Baptism .....	287
The salt of the earth .....	112, 113	Conversion often mere proselyting .....	387
Early unity of the church ..	115	Creeds, God more in Holy Child than in all the creeds ..	44
Church to exist forever ..	116	Usurpations of creeds ...	145
Declension of the church ..	117	Claim for infallibility of ..	146
Marks of the true church ..	118	Creeds not needed for government of the church ...	146
Not a congeries of sects ..	118	Creeds do not exclude hypocrites .....	152
Not founded on men .....	125	The Bible "our" creed ...	410
Church is One Body, glorious .....	180	Daniel, a true statesman, because he stood for the higher law .....	414
Church, catholic in spirit ..	122-124, 131	David, the singer of Bethlehem .....	39
Church to be universal ..	132	The first Psalm of .....	40
Church to receive no Gospel but the original .....	134	David means "Beloved" ..	402
Unity of the Body .....	135	But one David in Scripture ..	402
Christ the One Head of the Church .....	135	Death, entrance into light and life .....	298
Church has one spirit ...	185	Fear of, everywhere in the flesh .....	419
Needs no creed for government .....	146	Devil. See Satan.	
Outflow of the Holy Spirit on the Day of Pentecost ..	175	Devotion, alone cannot equip the man of God .....	368, 369
Cornelius received into church .....	177	Divinity as science originated with the Greeks .....	390
Caesarea has the first church of Gentile believers ..	178		
Church has no right to demand more than Christ demands to enter heaven ..	211		
Divisions in, cause weakness .....	260		
Churches must "do" ..	321, 322		
Dream of Broad Church and High Church .....	358		

## 426 THE WRITINGS OF AUSTIN CRAIG

Divorce, Separation should not be permitted .....	414	sent .....	421
Dix, Dorothea L., caring for the feeble-minded .....	78	Family, the keystone of the arch of society .....	414
Duty, the paramount obligation .....	69	Fellowship; Wrong to refuse it because of sect differences .....	143
The foundation of rights ..	70	Sects who exclude Christians from fellowship are usurpers .....	145
Education, False ideals in education of woman .....	87	Creeds do not exclude the bad .....	152
Common views of education are unchristian .....	73	Fellowship should be based on acceptance of the Gospel .....	159-161
Women should have broader education .....	280	The Antioch church fellowships Jerusalem .....	192
Egypt, Early civilisation of	25	Christian character "our" test of fellowship ....	410, 411
Idolatry in Egypt .....	25	Financial officers liable to temptation .....	63, 64
Forfeits leadership in civilisation .....	25-26	Foundations of society, civilisation and art laid in Genesis .....	17
England has best luck when she is beaten .....	417	Free Moral Agency; A strong moral bias is fatal to it..	91
Recognizes that her loss of America was a benefit ...	417	A necessity of a moral being .....	96, 106
English language a mixture.	388	The soul possesses it ....	238
Ephratah, early name for Bethlehem .....	32	Fry, Elizabeth: She visits the prisoners .....	78
Esther, the Book of, tested by "God-breath" .....	86	Fulness: John's Gospel shows the Pleroma .....	17
Evangelical Alliance ....	208, 215	Genesis the book of beginnings .....	17
Motto, Unum corpus sumus in Christo .....	204	The content of Genesis ..	17
Wide representation in	205-206	First notes of the Gospel in .....	10
Title should not become a sectarian designation ...	207	Gideon, a terror to the Lord's enemies .....	401
Evil, more evident in the New Testament than in the Old .....	418	God, The unity of God in Genesis .....	19
Brings own punishment ..	421	God governing in geography .....	21
Extemporaneous preaching..	402	His goodness; His severity .....	40-41
Faith, One faith in church.	137, 139	God's power infinite, yet limited .....	98
Given by Word of God ...	145	God imparts happiness ..	98
No man has right to alter the faith of the church..	149		
Contains all purifying truth .....	153		
Faith of divine origin ...	295		
Our life a training in faith .....	363		
Belief, assent; faith, con-			

Creates free moral agents	96	Church of the Nativity at Bethlehem	29
Fatherhood of God expressed in the Lord's Prayer	199	Heredity: Children of Christian parents are endowed with virtuous tendencies	372
works always in best way	287	Some Jews "by nature"	373
All life from God	244	Ephesians were "children of wrath"	373
God's work in atonement	287	Herod the Great, slaying the children at Bethlehem	34
God seen in nature	395	Anxious to see John the Baptist	47
Deepest truth, God is love	420	History, The importance of	21
God's truth the star of the spiritual sky	421	Holiness, One mark of the true church	118, 121-122, 180
Goodness denotes the spiritual character	94	Holmes, Thomas, A delegate to the Evangelical Alliance	203
The commercial idea of goodness	94	The Holy Land, a miracle of Geography	355
The Gospel, First notes of in Genesis	19	The Holy Spirit, Misleading opinions of the medium of	89
The doctrine of Jesus is the Gospel	129	World does not desire	90
The Gospel is inspired of God	134	Acts through the church	89, 98
To be seen in brighter outshining	158	The Spirit of power	111
The Gospel, the power of God	217-234	poured forth on the Day of Pentecost	175
The Gospel saves from sin	232	Descent of, at Caesarea	178
Greek, not the most perfect language	388	Not mechanical in working	236
The Greeks borrowed the alphabet from earlier races	25	Vouchsafed to all believers	241
The most quick-witted people of antiquity	46	God, in His activity	244
Grotto of the Nativity at Bethlehem	29	Given at Caesarea previous to baptism	290
Description of	29, 30	Human nature neither holy nor wicked	91
Ham, the father of the earliest civilisation	23	Idolatry, The rise of	19
The Hamitic genius sensuous	25	Hamitic race invented it	25
The Hamites, the pioneers in civilisation	25	Ignatius, the Bishop of Antioch	162
Earliest possessors of the alphabet	26	Immortality, We have a consciousness of it here	419
Haslitt's Table Talk, referring to Charles Lamb	46	Independence is not rudeness	273
Health, A duty to cultivate	75	Inspiration, Discussion of	80-88
Christians wrong to be ill	383	Various theories of	80
Helena, the mother of Constantine erected the		Vital point of is not manner of, but the fact	81
		Discussions about Inspiration	

## 428 THE WRITINGS OF AUSTIN CRAIG

tion do not involve peril..	87	The Word "becoming flesh"	57
A new claim respecting the		Jesus, the Second Adam..	58
Inspiration of the Bible		Jesus disrobing Himself of	
	802-804	His heavenly powers ....	58
Intellect, enlarged by the af-		Christ in the Bible "di-	
fections .....	73	vinifies Scripture" .....	84
Intemperance, evils of ..333,	334	Christ, man's Elder Brother	
The drunkard's thirst runs		er .....	93
in the blood of his chil-		Purpose of His atonement	
dren .....	372		103-105
Interdependence of influ-		His sympathy with men ..	105
ence .....	102	His sufferings similar to	
Japheth, one of the sons of		ours .....	105
Noah .....	23	His prayers always heard.	119
Sons of Japheth receive		Christ, the Head of the	
the treasures of Ham ...	24	Church .....	138
Jerusalem, The church at		The Great Teacher ....174-175	
Jerusalem is narrow ....	54	His character unspotted..	218
Holds to "beggary ele-		Testimony of Rousseau ..	219
ments" .....	181	Jesus was not Jewish ....	222
Jerusalem, The New, A new		The Leader for all times..	223
spirit; a divine life .....	360	Jesus as Messiah and Son	
Jesus, The Alpha of the race	26	of God .....	281
Micah's prophecy of ....41-42		Jesus a Prophet and Priest	283
Jesus' birth at Bethlehem	42	His pre-existence .....	284
Immanuel; God with us..	43	As Messiah He meets all	
Christ lost in German de-		soul needs .....	285
structive criticism .....	44	His death and resurrection	
Jesus hides himself from		concerned in the atonement	288
the curious Greeks .....	47	The guardian of the soul.	297
Christ's body was human		The Word, who was "with	
flesh up to the time of		God" .....	318
glorification .....	48	Jesus tempted of the	
His features like others ..	48	Devil .....	346
He hides from our senses		Christ conquering Satan..	350
to come nearer our souls	50	Jesus' spirit that of true	
Realized by those who		humanity .....	357
strive to see him .....	50	Christ the shining forth of	
The manifestation of God's		God's love.....	363
glory .....	51	Jesus the word of truth ..	382
Jesus "seen" in humble		Joseph, a type of Jesus ..	401
duties .....	52	The Sons of God sang at	
The "Son of Man" .....	54	His birth .....	408
Divine, as Son of the Fa-		Jesus had a definite theol-	
ther .....	56	ogy .....	412
human, as son of Mary ...	56	He was angry with the	
"Son of Man," his own fa-		Pharisees .....	414
vorite expression for him-		His anointing as Son of	
self .....	57	God .....	415

# INDEX

429

He sifts to find the wheat	422	Its emblems symbolic	306
John's Gospel the second		In Lord's Supper we partake of Christ in Spirit...	307
Book of Beginnings	17	Invitation to, should be broad	328
The content of John's Gospel	17	Love, We must love as God loves	363
Written to teach that Jesus is the Son of God	286	Love seen in Jesus	363
John dwells near "the nest of the Great Eagle".	417	The love of friendship less than the highest love	385
John the Baptist, The significant names of his parents	406	Love teaches of God and of Christ	405
John wrote nothing	417	Love makes great preachers	405
Joseph, A great character..	401	Luke's Gospel, written as history in usual way	304
A type of Jesus	401	Man, a being of divine origin	19
Judas Iscariot, criticises "waste" at Bethany.....	59	"Man" in the New Testament stands for half a dozen Greek words	56
A thief	63	The unconverted man cannot receive direct spiritual influence	90
Respectable, when he was received into the company of Jesus	63	Man, a recipient	91
A canting hypocrite	66	Endowed with high capacities	91
Judson, Ann Haseltine, Missionary to Burmah ..	78	Interdependent in influence	101
Jupiter, immortalised by the Greek sculptors	47	Reclamation possible to all	101
The Keys of the Kingdom, Intrusted to Peter	125	Brotherhood of man taught in the Lord's Prayer	200
Used but the once	126	Mankind, Single origin of ..	19
Labor, Pleasure in garden ..	419	Mann, Pres. Horace, exalted teaching above miracles..	409
Lamb, Charles; Referred to in Haslitt's Table Talk..	46	Manuscripts, Use of in preaching	402
Language, the medium of a nation's thinking	387	Marriage, Should be subject of prayer	414
The Greek, not the most perfect language	388	Martha, Her home in Bethany	60
The Law, the Schoolmaster to bring us to Christ	84	A notable housewife	60
A division of the Old Testament	83	Mary of Bethany, Her home in Bethany	60
The Law, a teacher	384	To be praised in all the world	60
Lazarus, his home in Bethany	60	Sitting at Jesus' feet	60
"Liberal Christian," The designation of a party	194	Woman of taste and refinement	60
A Liberal Christian family	286		
John Locke, quoted as opposing sectarianism	145		
The Lord's Supper,			

## 430 THE WRITINGS OF AUSTIN CRAIG

<p>The Marys liable to be misunderstood ..... 61</p> <p>Her first duty to secure development of her own faculties ..... 72</p> <p>Adapted to develop character ..... 74</p> <p>Should cultivate health .. 75</p> <p>Should attend to reading. 75</p> <p>May be helpful to the poor ..... 76</p> <p>May form Christian sentiment ..... 76</p> <p>Should take decided Christian position ..... 77</p> <p>Mary accepted in glory .. 79</p> <p>Mary Lyon, Reference to ... 78</p> <p>Mediator, Christ made human to become a mediator 56</p> <p>Melchisedek, blessing Abraham ..... 357</p> <p>Memory, grows by attention. 422</p> <p>The Messiah, His mission to reconcile men to God through the power of sympathy ..... 103</p> <p>Title of the Son of God.. 281</p> <p>As Messiah, Christ meets all soul needs ..... 285</p> <p>Miracles, less important than teaching ..... 409</p> <p>Money, not a supreme good.. 65</p> <p>Giving money is the easiest form of benevolence ..... 65</p> <p>Moses, the lawgiver of a "fiery law" ..... 55</p> <p>The wrath of Moses ..... 414</p> <p>Gave health laws to Israel 415</p> <p>Comparison of Moses with his time is much to his credit ..... 419</p> <p>Mourning garb, Ministers should discourage ..... 418</p> <p>Nations, the beginnings of.. 18</p> <p>Nativity, The Church of the, at Bethlehem, possibly the oldest church extant..... 29</p> <p>The materials of ..... 30</p>	<p>Newton, Hymn of the crucifixion .. 51</p> <p>Nimrod, rebel, marauder, conqueror ..... 22</p> <p>Obedience, Christian obedience, an outgrowth of character ..... 94, 95</p> <p>Opinion, Of human origin and uncertain ..... 295</p> <p>Right to differ in opinion 295</p> <p>"Our" views should be taught ..... 410</p> <p>Opinions no bar to our fellowship ..... 410</p> <p>Owen, Robert, atheist, but good man ..... 418</p> <p>Owed much to Christianity 418</p> <p>Patriotism, Too often associated with war spirit ... 271</p> <p>Paul, quoting Genesis at Athens ..... 20</p> <p>Satirized by Lucian ..... 171</p> <p>Persecutor of the Christians ..... 179</p> <p>Summoned to Antioch ... 181</p> <p>Ordained as missionary .. 182</p> <p>Tender towards the prejudices of the brethren .. 182, 189</p> <p>Rebuking Peter at Antioch 190</p> <p>A four-square man ..... 363</p> <p>Pentecost, the Day of, Fulfilment of Joel's prophecy on ..... 175</p> <p>Beginning of the "Holy City" ..... 360</p> <p>Perdition, is alienation from God ..... 226</p> <p>Peter, signifies "Rock" .... 125</p> <p>Receives the keys of the kingdom ..... 125</p> <p>Representative of all the apostles ..... 126</p> <p>In trance at Joppa ..... 176</p> <p>Preaches at Caesarea.. 177, 178</p> <p>Is rebuked at Antioch ... 190</p> <p>His re-instatement as apostle ..... 366</p> <p>Politics, next in importance to religion ..... 413</p>
--	---

Should hold right theories of society .....	418	Latins made religion practical .....	390
Legislators have neglected the virtues of society ...	418	Revivals, The first revival..	252
Prayer, Christ's prayers were always heard .....	119	Rome signifies "strength"..	355
The Lord's Prayer ....	197-202	Rousseau, His testimony to Jesus .....	219
The Lord's Prayer a model	199	Ruth, the Moabitess, Ancestress of David .....	27
It expresses Fatherhood of God and brotherhood of man .....	199	Clings to Naomi .....	35
Prayer is a wish to God, when emptied of self-love	377	Virtue her beauty .....	37
Preaching, The author's preaching .....	408	Married to Boaz .....	38
No interest in dogmatic preaching .....	409	Salt, Eastern type of the best qualities of the soul..	98
The Press, exerts a wider influence than the pulpit ..	365	The church, the salt of the earth .....	113
Ministers should use the press .....	366	Salvation is the soul's rescue from sin .....	226
The Prophets, Early pilgrims from Babylon .....	23	A moral change .....	232
The greatest prophets wrote nothing .....	417	Depends on profession of faith in Jesus .....	256
Proverbs, the lungs of Bible.	370	Faith and baptism coupled as conditions of salvation	290
The practical book .....	370	Salvation the free gift of God .....	299
The Psalms, the heart of the Bible .....	370	Satan, some deny personality	336
A devotional book .....	370	Our view of Satan affected by impressions of childhood	337, 338
Pulpit, less influential than formerly .....	366	The Great Adversary ....	339
Too much "veal" in pulpit	418	"Demons," the servants of Satan .....	340
Rachel dies at Bethlehem ..	33	The Lord's Prayer should read, "Deliver us from the Evil One" .....	342
Reading, duty to attend to ..	76	The Devil tempting Jesus	346
Important to ministers ..	368	Jesus conquering Satan ..	350
Reason, an endowment of man .....	92	Prayer for deliverance from Satan .....	379
Reconciliation, Christ reconciling man to God .....	103	Satan sifts to find chaff..	422
Synonym of atonement ...	286	Saul, the king of Israel ...	34
Religion, no conflict with science .....	20	Saul searching for the asses .....	34
Opposite of self-life .....	201	Saxon, the basis of English.	388
Ignorance respecting religion .....	246	Science, No conflict with religion .....	20
Bible definition for .....	249	Grows from analysis and synthesis .....	416
Religion something to do.	250	Scriptures, See Bible.	
Not mysterious .....	254		

## 432 THE WRITINGS OF AUSTIN CRAIG

Sectarianism, sad results from .....	115	Social Science, Beginnings of in Genesis .....	18
Sectarianism is declining..	182	Sociology, has start in Bible	18
Cannot abide in the Christian's soul .....	139	Sodom, Why destroyed .....	107, 108
Wrong to exclude good Christians from fellowship	142	"Son of Man," Christ's favorite designation of Himself .....	54, 57
Spirit of sectarianism to be opposed .....	144	Sorrow, the ministry of ...	405
Criticised by John Locke..	145	Statesmanship, true, Its problem to unite men	356
Sectarianism abandonment of true faith .....	151	Should establish Christ's kingdom on earth .....	413
Sectarianism weakens the church .....	280	Summerbell, Martyn, A delegate to the Evangelical Alliance .....	203
Author has no heart for..	408	Sutton, W. S., requests exposition of 1 Tim. 2:4 .....	53
Sect, none in the true church	118, 411	Sword, of Gideon, a terror to the Lord's enemies ....	401
No sect as holy as the church .....	181	Sympathy, Influence dependent on .....	97
Sects contain both good and bad .....	181	That between the good and the bad a natural sympathy .....	99
No sect includes all Christians .....	182	Christ brings sympathy 104-106	
Christian excellence in all	144	The eternal world has sympathy with us.....	109, 110
Sects will not receive Christians on simple Bible faith .....	151	Church must sympathise with men .....	111, 112
Sects cannot monopolise truth .....	154	Test, A new religious test..	302
Sects abhor new truth ...	156	Old Testament, a harbinger of the Messiah .....	84
Sectarian organisations to be abandoned .....	160	Theological Controversy, Displaces piety .....	260, 261
Selfishness, the prompting of the wicked .....	94	Author has no taste for..	408
Sentiment, Christian; Mary is to help to form .....	76	Theology, Has allies in history and science .....	18
Servetus, Michael; his ashes Shakespeare, We would lift our hats if he came in the door .....	44	Christ had a definite theology .....	411
Shem, Stands for a great race .....	18	Theresa of Spain, a seraph soul .....	78
Founder of a distinct family of nations .....	23	Timothy, was taught the Scriptures from childhood. Advised to give attention to reading .....	368
His race conserved the spiritual recollections of Seth .....	24	A child of religious heritage .....	374
Shem distanced at first by Ham .....	24		

Training, our life a training in faith and trust .....	364	enable it to sweep the world .....	206
Truth, to be received because it comes from God .....	149	Weak churches in small vil- lages should be united ....	263
Duty of Christian to seek .....	149	Unity of the Race, Man is from single origin ..	19
New truth abhorred by sects .....	156	Universe, Several universes, physical, intellectual and moral .....	380
Truth God's agent in con- version .....	236, 237	Washington, George, America's great gift to mankind .....	357
Truth, the "length" of the Holy City .....	362	Wesley, John, A "born Chris- tian" .....	374
Each age requires its own peculiar truths .....	68	Wetstein, Comment on "admonished of God" .....	166
Pilate's question .....	380	Regards name Christian as imposed through ridicule..	168
Known only through Christ .....	419	Womanhood, True womanhood seen in Ruth .....	37
God's truth the stars of the spiritual sky .....	421	Pictured in the Proverbs..	38
No new truths; only new ideas about truth .....	422	Woman's rights, Discussion of in America..	70
Union, The union of weak churches .....	260	Woman should secure de- velopment of all faculties ..	72
Union promoted by learn- ing what others are doing ..	324	Word, Expression referring to Jesus .....	57
Jesus is the union spirit .....	360, 361	The Word who was "with God" .....	313
Christian union vitally im- portant .....	366	The Word is Truth ....	382
Unity, In primitive church pro- moted its progress .....	115	The World, Cannot receive direct spir- itual influence .....	90
One mark of the true church .....	118, 129, 130	Does not desire the Spirit ..	90
All Christians are united in the true church .....	129	Worship, Is the activity of the soul toward God .....	201
Unity of the church is indi- cated by the name Chris- tian .....	153	Zachariah, Themes of his meditation..	406
Unity of the church will			





**RETURN TO the circulation desk of any  
University of California Library  
or to the**

**NORTHERN REGIONAL LIBRARY FACILITY  
Bldg. 400, Richmond Field Station  
University of California  
Richmond, CA 94804-4698**

---

**ALL BOOKS MAY BE RECALLED AFTER 7 DAYS  
2-month loans may be renewed by calling  
(510) 642-6753**

**1-year loans may be recharged by bringing books  
to NRLF**

**Renewals and recharges may be made 4 days  
prior to due date**

---

**DUE AS STAMPED BELOW**

---

**MAR 16 1993**

---

**SEP 13 1993**

---

**SEP 16 1996**

---

---

---

---

---

---

---





CPSIA information can be obtained  
at [www.ICGtesting.com](http://www.ICGtesting.com)  
Printed in the USA  
BVHW012302020921  
615969B V00002B/37









This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work was reproduced from the original artifact, and remains as true to the original work as possible. Therefore, you will see the original copyright references, library stamps (as most of these works have been housed in our most important libraries around the world), and other notations in the work.

This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work.

As a reproduction of a historical artifact, this work may contain missing or blurred pages, poor pictures, errant marks, etc. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge and relevant.

